

VISVA-BHARATI NEWS

Volume XII

JULY, 1943

JULY

SUBJECTWISE INDEX TO VISVA-BHARATI NEWS

Vol XII (July 1943 to June 1944)

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Santiniketan and Sriniketan

At the advice of their doctors, Pratima Devi and Rathindranath Tagore left for Kalimpong in the first week of June. Both of them, and specially Pratima Devi who had just recovered from a protracted illness, required a change of climate badly. We hope they will benefit from the change and return to the asrama fully restored in health.

...

We would like to draw the notice of our readers to the third book in the Visva-Vidya Samgraha Series, *Bharater Samskriti* (Culture of India) by Pandit Kshitimohan Sen. The book is priced at eight annas only and is available from Visva-Bharati Book-Shop, 2, Bankim Chatterjee Street, Calcutta.

Within the limited space available to the author he has dealt with the subject in a very competent and comprehensive manner. India, the author says, has provided shelter to a variety of cultures, many of them opposed to each other. At the same time it was in India where, from the very dawn of history, a steady and continuous attempt was made to bridge the gulf which separates one race from another, one religion from another. It was here that the Buddha preached his religion of universal love (*maitri*); it was again in India that saints and seers through their life and teachings emphasized the fundamental unity of the human spirit.

The author does well to show from an actual study of historical forces, how the distinctive culture of India is directed towards the realization of unity in diversity. India has repelled none, destroyed none and abjured no methods. She has recognised the greatness of all that is truly great and sought to bring all the various streams of races and cultures into one vast ocean of humanity. Pandit Kshitimohan Sen has eminently succeeded in drawing the pointed attention of his readers to this synthetising genius of India's culture. The value of such a book, especially at a time when the two major religious groups of India are tending to alienate themselves from each other, cannot be over-estimated.

...

We are glad to inform that Surendranath Kar returned to the asrama on June 10 after a month's stay in Hazaribagh. Although he is not yet in a fit condition to resume his duties as Santiniketan-Sachiva, the general state of his health has greatly improved due to this change of climate. It may be necessary to prolong his leave and in the meantime Adhyapaka Sailesh Chandra Chakravarty will continue to officiate as Sachiva.

...

Santiniketan during vacation always offered a strong contrast to Santiniketan. during term time. In summer vacation especially, there used to be a heavy exodus and population thinned down perceptively. Now that the amenities of railway travel are no longer as tempting as in pre-war days, more and more of our inmates have made the asrama their home. Thus although the classes were not on, there was no dearth of people during the last summer holidays.

We, however, looked forward to the time when the holidays would at last be over and all our friends, both old and young, returned to their work and play. The new term always brings us a large batch of newly admitted students, — 'freshers' who help considerably to enliven the atmosphere here. To all such 'freshmen' and such newly appointed Adhyapakas and workers as may join us in the coming term, we offer our warmest welcome. The Institution re-opened on July 1 after summer holidays.

...

A little flutter of the wind, a thick mass of black clouds tumbling on one another, a distant roll of thunder and sudden flashes of lighting — these invariable preludes to monsoon showers have already become a familiar phenomenon to us in the asrama. The rains are here with all their grandeur and mystery.

It is a source of unceasing wonder how a few showers work wonders in our asrama. Only a month ago everything looked parched up and gray. And now that the rains have set in, the trees are beautiful in delicate young leaf and all open spaces shimmer with a covering of green grass. The days are usually sticky and would be rendered rather unpleasant if not for the promise and

expectation of a downpour in the evenings followed by delightfully cool nights.

The gods of weather have treated us with more than usual consideration this year after the fury of the cyclone last October. We hope they will continue to do so for some more time to come.

...

Our students have done very well at the last Intermediate examinations of the Calcutta University. Out of a total of 35 students sent up for the two examinations 31 passed, 12 of them being placed in first division, 16 in second division and three in third division. Thus our average of success works out at about 90 per cent — a figure which is very much above the average of the University as a whole.

...

We would like to convey our hearty congratulations to Adhyapaka Sunil Chandra Sarkar who was married to Srimati Krishna Devi in Calcutta on May 23. We wish the couple a long and happy married life.

Sj. Sarkar's services have recently been transferred to the English Department in the Siksha-Bhavana.

...

Damdama, a village under the Sitalpur-Darpara Health Society has recently taken up a scheme of rural uplift work formulated by Sriniketan. Anti-malarial measures have been undertaken by the villagers themselves under the leadership of Dhanapati Laha, an Adhyapaka of the Patha-Bhavana. A village committee has been set up with a view to work out the scheme. Our Village Welfare Department is in close touch with the members of the committee.

...

IN MEMORIAM : NIL RATAN SIRCAR

By Sudhir Kumar Lahiri

By the death of Nil Ratan Sircar on the 18th May last, India is not only deprived of the services of one of the most eminent physicians of the day, but the country loses one of her most distinguished citizens, who had interested himself in varied spheres of public activity, with whole hearted assiduity and never-failing ardour, during a long span of years, and the Visva-Bharati, a devoted and sincere friend and an enthusiastic upholder of its exalted ideals. Nil Ratan Sircar had attained the age of 82 at the time of his death. He achieved wide celebrity and general recognition as a medical man and also as a leading public man. He thus died full of years and honours. But we mourn his loss, because his disappearance from the field of his labours removes a unique figure and an outstanding personality from the public life of the country which it will not be easy to replace.

Born in 1861, Nil Ratan Sircar passed his early life amidst poverty and want. But his strength of character and persistent endeavour, along with a high purpose of life, helped him to overcome the difficulties that faced him. Beginning life as a passed student of the Campbell Medical School, which qualified one for the post of a sub-assistant surgeon, he had the spirit of enterprise as also the energy and perseverance to enter upon a regular college course. After successfully passing the B. A. Examination, he served as Headmaster of a High School in the mufasil, and then as a teacher in a collegiate school in Calcutta, for over a year. He then took his admission into the Calcutta Medical College. He passed the M. B. Examination with Honours and with distinction in 1888. Thereafter, while working as a House-Surgeon in the Mayo Hospital in Calcutta, he passed the M. A. Examination in 1889 as also the M. D. Examination in the same year.

Soon after in 1890, Nil Ratan Sircar started on his career as an independent medical practitioner in Calcutta. Within a short time, he made his mark as a very successful and popular medical man, and for close upon fifty years held the position of leader of the profession. He made notable contributions to almost every important branch of medical activity in India. He was among those whose activities led to the organisation of the Carmichael Medical College, the first medical institution in India of the status of a college recognised by the University, in which the teachers and physicians were all Indians. He attempted to place medical education in India on a more scientific and systematic basis and medical research by Indians on a more effective footing. With reference to medical education, he urged that the special needs of India and Indian students should be kept in view in the framing of the medical curriculum and introducing an appropriate course of training for Indian students. He also held that if medical education is to be more effective and real, it is essential that research work should be encouraged among teachers and students and should be introduced in every medical institution. He was intimately connected with the more important among the non-official hospitals in Calcutta and was the inspirer of a number of others. Nil Ratan Sircar along with Suresprasad Sarvadhikari took the bold step of charging the same fees as British members of the Indian Medical Service practising in India. This had the salutary

effect of eventually placing Indian practitioners of medicine in all its branches on a position of equality with their British compeers.

Nil Ratan Sircar was, perhaps, the first among the Indian physicians whose distinguished services and outstanding abilities have received recognition at the hands of foreign medical men of note and distinction. Some of them have, since his death, come forward to acknowledge, how important was his contributions to medical knowledge and science and how he "gave unstintingly of his time and strength to advance the welfare of his countrymen", and to express their sympathy with the physicians and people of India in the loss they have sustained at the passing away of "a great physician and a great man." In the course of a statement, Mr. Esmond R. Long, Chief of the Tuberculosis Section of the Medical Practice Division of the Office of the Surgeon-General of the United States Army, says : "Sir Nil Ratan Sircar's fame as a physician was world-wide, his skill was recognised by his medical colleagues on every continent, and his tireless ministry to his fellowmen brought him the respect and admiration of unnumbered thousands in his homeland. Sir Nil Ratan was the most active in the development of modern medical science in India. More particularly he was a leader in anti-tuberculosis research." During his visit to Europe in 1920, the University of Edinburgh conferred upon him the degree of LL. D., and the Oxford University the degree of D. C. L., *honoris causa*.

Nil Ratan Sircar achieved rare distinction as a medical man. But his accomplishments in the many realms of public activity, social, cultural, industrial, economic, political, etc., in which he concerned himself, were not less worthy and important. He took a life-long interest in the cause of educational expansion and improvement, for he fully realised that educational advance was the basis of all national progress. He often said that as they expected to be treated on a footing of equality with the progressive countries of the world, the first thing needed was that the educational backwardness of India should be removed within the shortest possible time. Those who were intimately acquainted with him knew how deep and at the same time wide-embracing was his interest in this most essential sphere of national activity. His long and intimate connection with the Calcutta University, of which he became Vice-Chancellor for a term, in various capacities, his membership of the provincial legislature for a number of years, and his association with numerous public institutions gave him opportunities for the furtherance of the cause of education in many of its stages and provinces.

How comprehensive his interest in the matter of education was, would be seen from the fact that he concerned himself with problems for the improvement not only of general education, and that from the lowest to the highest stage, but that he interested himself also in matters relating to medical education and research, scientific education and research, technical education, military training, etc. He advocated the use of one's own mother tongue as the medium of instruction in place of the English language, as he fully realised how the use of a foreign tongue as the medium of instruction of our boys and girls served as a serious handicap to proper progress and development. He did not fail to recognise the important place that music should occupy in any proper scheme of education. While addressing the Convocation of the Andhra University in October, 1939, he observed : "I

am happy to find that you desire to give music a recognised place among the subjects of study. This will be widely appreciated because of its value in awakening and developing the aesthetic faculty, which is an important gift. In fact, a training in music has been found by educationists to be almost as important as the training of the intellect through languages, science and mathematics. You are extremely fortunate in having a special advantage over many others in this matter on account of the exceptional aptitude of music with which the people of Andhradesh are endowed. I hope that the wise steps taken by you in this matter, will be followed in other provinces." In the same speech he also made an impassioned plea for the introduction of military training, so that educated young men could be trained and would be prepared to protect their Motherland in case of need. "The accounts we have in old Bengali literature show," he pointed out, "that Bengal was till the eighteenth century full of "Telenga soldiers", who were held very formidable in war. It should not be difficult for you to revive your old martial instincts under proper conditions. No autonomy or self-government can be real so long as the people concerned are not able to defend their country and their liberty against assault and encroachment."

Nil Ratan Sircar was among those who fought for the release of education from the trammels of government control. Whenever occasions arose, he opposed official interference in the field of education and had frequent opportunities to unmask and denounce the apathy and indifference, which sometimes grew into hostility, with which the official hierarchy in India often looked upon educational enterprise and development. His pioneer work in connection with the establishment of the National Council of Education, and the foundation of the Bengal Technical Institute, which has now developed into an engineering college, under the control of the National Council of Education, will be long remembered with gratitude. He was closely associated with the work of the Visva-Bharati. Although Nil Ratan Sircar very naturally advocated the promotion of education on national lines and under national control, this advocacy was always qualified by the idea that educational activity should not be limited by considerations of nationality but should be conducted upon a cosmopolitan basis.

Nil Ratan Sircar also took a notable part in furthering the development of industries in Bengal. His long association with the Indian National Congress, his participation in the agitation called forth by the Swadeshi movement and the Partition of Bengal, his outspoken criticism of measures and proposals of Government, which sought to check and limit the progress of Indians and also to fetter their rights and liberties, and his life-long advocacy of measures calculated to elevate the status of India and her people, in various spheres of life, indicated his independence of character as also his interest in the political progress of his country. He was created a Knight in 1917. He joined the Brahmo Samaj, early in his life, and he became President of the Sadharan Brahmo Samaj, of which he was a member. He was President or Chairman and member of numerous important committees and public institutions in the country. Nil Ratan Sircar's remarkable career, his spotless character, his devotion to public duty, and the high ideal by which he was animated, along with a singular combination of uncommon intellectual gifts with rare moral qualities will serve as an inspiring example to the youths of the country.

Alumni News

We are glad to report that the members of the Asramika Sangha felicitated S^j. Ramnanda Chatterji on the occasion of his birthday last month. We give below an English translation of the address presented to him at the ceremony :

"Please accept the homage of reverence of the Santiniketan Asramika Sangha on the auspicious occasion of your birthday.

Ever since we came into close contact with you in the shadows of the Santiniketan asrama we have known you to be one of us. We are blessed in that we have in you a teacher as well as a brother-in-faith and a follower of Rabindranath—our Asrama-guru. There is no lack of people who love and admire Rabindranath, but rarely do we come across such sincere and single-hearted devotion with which you have served his institution. You have rendered inestimable help in a thousand and one ways, during your continuous connection with this Institution. From the early days of the Brahmacharyasrama upto the time when it grew into the Visva-Bharati you made it your mission to maintain and uphold the ideals of this cultural centre of Rabindranath. Permit us to reiterate the words of gratitude which Gurudeva addressed to you many years ago :

"...Money is not the only form of help. The Editor of the *Prabasi*, by his writings, his suggestions and by various other ways, has proved himself to be one of us and has in this manner put the Visva-Bharati greatly in his debt. I know for certain that he has given me this help in order to relieve me from the manifold anxieties which burden my advancing years. When one is engaged in a difficult task it is very often more valuable to have a comrade who can bring

his gift of love rather than of money. In the fulfilment of my mission I was for long without resources, but what is worse, without any friends ; I have all along fought single-handed against opposition and want. Those who have, from time to time, taken their stand by my side, while I was thus combating, are in no way less near to me than my own blood relatives. As a matter of fact they count for more. While helping to realise my life's aim they have also helped me to sustain my physical life. Amongst such handful of comrades the Editor of the *Prabasi* is one. I take this occasion to acknowledge my gratitude to him."

As the first Adhyaksha of the Siksha-Bhavana and a veteran member of the Samsad you have co-operated in various fields with the Visva Bharati. You have been a genuine friend and well-wisher of our Alumni Association, which fact has further deepened and strengthened your connection with the Visva-Bharati. On the basis of this claim of intimacy our Sangha unanimously elected you as its President after Gurudeva. During the days of profound sorrow after Gurudeva's death we received much comfort from your inspiring words giving us advice and guidance.

With all our heart we pray to God for your speedy recovery. May you be spared long to help and encourage us and to enable us to bring the aims and objects of the Sangha nearer to fulfilment.

In paying you our reverence we are paying our homage to Gurudeva. It is as his disciples that we have had the privilege of having you for a near friend. May our obeisance to him be real in the felicitations which we offer to you today."

Sj. Chatterji made a suitable reply wishing the Sangha every success in its effort to serve the best interests of the Alumni Association as well as of the Visva-Bharati.

...

We are happy to announce that Dr. P. C.

Lal, who was for long in charge of the education department at Sriniketan, has recently been appointed Vice-Principal of the Training College at Ajmere. We offer him our heartiest congratulations.

...

(Continued from page 2)

A systematic attempt is being made to popularise our Vratī-Balaka (Village Boy-scouts) movement in the surrounding villages. Jadavpur M. E. School in the Sattore Union has recently been included in our programme. The Vratī-Nayaka (Scoutmaster) at Sriniketan is visiting the school now and again with a view to train up a troop. The authorities of the school are taking keen interest in the matter.

...

Food situation continues to be as unsatisfactory here as it was a few months ago. It is a strange anomaly of fate that at Bolpur, one of the biggest rice-markets in the district, rice should be sold at Rs. 32/- per maund. The market rate, as it prevails now, is eight to ten times more than what it was in pre-war days. One can easily imagine the acuteness of the distress obtaining in the villages of the neighbourhood. There is no likelihood of the situation being eased before the next crop. We, in the Visva Bharati, are doing our little best to help the needy by recruiting a good number of the unemployed villagers in the different sections of the Silpa-Bhavana. The Village Welfare Department at Sriniketan has been helping in the recruitment.

...

Thanks to the subsidy granted by the Samsad we are continuing to supply rice at a cheaper rate to our employees. As circumstances are at present, we are not at all certain

that it will be possible to continue this arrangement for long. In the meantime we are seriously considering whether it will not be better to use less rice and more wheat. Chapattis show every tendency to feature largely on our menu.

...

The tank at Sripalli is already giving signs of developing into one of our 'asrama' beauty spots. The tank was at first dug as an anti-erosion measure at the instance of Rathindranath Tagore. Since then he has spent much energy and thought to bring the tank to its present condition. One can easily envisage a time when the banks will be raised and levelled and a wide promenade will run all around the tank. Many of our health-seeking hikers are already taking a keen interest in what they call the 'lake area' of Santiniketan.

...

We are happy to give the following extract from a letter written by His Excellency Dr. Tai Chi-Tao to Rathindranath Tagore, General Secretary, Indian Centre, Sino-Indian Cultural Society :—

"I am in receipt of your favour, dated April 2, 1943, from which I learn that with the collaboration of many universities and cultural organisations, the Indian Centre of the Sino-Indian Cultural Society has been formally organized and that a general meeting has been held. I feel certain that this constitutes the advancement of another step towards the realisation of the aim of the

Society, namely the close collaboration of Indian and Chinese cultures. As one of the founders of the Society, I am very much gratified with this good news.

The members of the Indian Centre greatly honoured me by choosing me as one of its Honorary Presidents. I feel that I have to comply with their wish by accepting this honour, because in acceptance I would be given a opportunity to cooperate with them in promoting the affairs of the Society.

Mr. Tsung-lien Shen and his colleagues have returned to China. They brought back the happy news that you were enjoying excellent health, and also that the Visva-Bharati is steadily progressing, furthering the magnificent efforts initiated by your venerable parent. The Chinese Educational and Cultural Mission was lavishly entertained, and they carried back exceedingly happy memories of their stay in the University and of their association with the members of the staff. I share with them their gratitude to you.

With best wishes for the success of the University, good health of all the friends associated with it, and also the fulfilment of the Sino-Indian Cultural Society in its mission."

...

The Karma-Sachiva issued the following statement to the press :

We are given to understand that S. Jnanendranarayan Roy of Lalgola is describing himself as General Secretary, Rabindranath Chair of Bengali Literature and is raising funds for the same. Lest there be some confusion in the public mind we would like to state that the Visva-Bharati has no connection with him.

...

The Assistant Secretary, Visva-Bharati Loka-Siksha Samsad, reports that this year altogether 349 candidates have been enrolled for the four examinations conducted by the Board. Out of them 118 will sit for Prove-sika, 154 for Adya, 62 for Madhya and 15 for Antya examinations. As compared to last year's figures i.e. a total of 167 candidates, the response this year has greatly increased, and the number has been more than doubled. Altogether 33 new centres have been added to the existing list thus bringing the total number to about 100.

One very encouraging feature is the response of the Bengalees outside the province. At Deoghar centre some of our girl candidates staged a performance and devoted the proceeds of the same for setting up a library of books prescribed for the Loka Siksha Examinations. The members of the Bhagalpur Sahitya Parishat have undertaken to purchase two complete sets of these books for the benefit of the local candidates. We are doing our level best to open a few more centres in such areas of Bihar where there are large sections of Bengali-speaking people.

...

The *Visva-Bharati News* has just completed the twelfth year of its existence. During this period it has consistently tried to keep the members, students and adhyapakas of the Visva-Bharati as well as the Alumni well-posted with information regarding the life and activities of the various departments of the institution. The need for such a news organ of our own cannot be over-emphasized and it is a matter of gratification that through its columns the *Visva-Bharati News* has succeeded in maintaining a close contact with people vitally interested in our affairs.

Owing to the increased cost of paper and printing we have been constrained to revise the rates of subscription as from the present volume. From July, 1943 the rates will be as follows :—

Inland ...	Rs. 2/-	U.S.A. ...	1 dollar
Foreign ...	6 s	Single copy	0-3-0

Members of the Visva-Bharati will continue to receive their copies free of charge.

As against the enhanced rates it should kindly be noted that reading matter has been considerably increased, almost doubled in recent years, thus enabling us to give more detailed information of the activities of the Visva-Bharati.

...

Our Acharyadeva arrived here on July 7 accompanied by Anil Kumar Chanda, his Private Secretary, after more than a month's stay in his Baranagare home. He was met at the Bolpur Station by Nandalal Bose, Tan Yun-Shan and others. Our Acharyadeva's presence in our midst is always a source of joy and inspiration to us and we offer him our respectful welcome.

...

July 7 being the China Day was duly observed at Santiniketan. The day was ushered in by a band of Chinese students belonging to the department of Sino-Indian Studies who went round the asrama singing their national song. Later in the morning Pandit Kshitimohan Sen while conducting the usual Wednesday service in the Mandir addressed the congregation as follows :

Today China is celebrating the sixth anniversary of her heroic resistance against the aggressive forces of evil. During this long period she has suffered much hardship which has not, however, succeeded in undermining her strong and silent resolve to fight the disruptive forces and thus salvage a sane order of society out of the chaos in which the world is wantonly involved. From out of her numerous ordeals has emerged a new and united China. Thus the China Day is associated in our minds not only with a feeling of frustration and sorrow but also with a sentiment of joy and fulfilment. We are witnessing the birth of a

nation determined to vindicate the cause of justice and righteousness and we rejoice. As members of a common human race, as neighbours and friends of long standing, we in India share in the joy and triumph of China. We are one with our brethren across the Himalayas and we convey to them our best wishes and prayers for the success of her mission. May China fulfil the high destiny chosen for her by Providence and may she in so doing help in bringing a better world into existence.

A meeting was held in the afternoon at Sinha-Sadan to celebrate the China Day. Adhyapaka Nirmal chandra Chatterji gave readings of selected portions from Gurudeva's *Talks In China* and Maya De Sarcar recited a poem by Gurudeva suited to the occasion. As the principal speaker Prof. Tan Yun-Shan gave a feeling address in course of which the deep debt of gratitude which China owed to India. As a representative of his country and people the speaker thanked his Indian friends for their kind thoughts and best wishes. He also read out extracts from a recently article of his entitled *China and the Pacific War*. Pandit Kshitimohan Sen who presided over the meeting, explained the significance of the occasion in a neat speech and recounted some of his experiences in China when he visited the country in 1924.

...

The Ashar number of the Visva-Bharati (Bengali) has duly made its appearance and with this issue, the Patrika completes the first year of its existence. This number, like the preceding one, contains a good few articles promising interesting reading. The first one is from the pen of Sukhamoy Chattopadhyaya which throws new light on the fairly old controversy about Chandidas. Jibendra Kumar Guha's and Nabendu Basu's articles are of great literary interest. There is also an appreciation of Acharya Abanindranath and his method of teaching from the pen of Tarun Prava Singha Roy. There are also articles from the pens of Vidhu Shekhar Shastri, Saroj Kumar Basu and Pramatha Chaudhuri. A selection from Gurudeva's letter also finds its usual place in this issue.

ABANINDRANATH TAGORE NUMBER

The most comprehensive and up-to-date account yet published of the life and work of the great Indian artist.

With Fifty full-page reproductions of his famous paintings, besides several photographs of the artist.

Contributions By :

The Marquess of Zetland ; Laurence Binyon ; Sir William Rothenstein ; Nicholas Roerich ; Mohitlal Mazumdar ; Nandalal Bose ; Ramnanda Chatterjee ; O. C. Gangoly ; Stella Kramrisch ; Jaminiprakash Ganguly ; James H. Cousins ; Asitkumar Haldar ; Mukulchandra Dey ; Andr  e Karpel  es ; Biresvar Sen ; Benodebihari Mukherjee ; Mohonlal Ganguly ; Gurdial Mallik ; Kanti Ghose ; Abanindranath Tagore.

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Gleanings From Gurudeva

In spite of all our grief let us vouch to ourselves today that we have realised the Deathless and shall triumph over all sorrow and pain. Let us say that we have in us that which is death-conquering, a panacea to cure every ailment. Let us pray for this strength of soul which will enable us to vanquish sorrow.

We must not cry today for the cessation of the stream of sorrow, we should rather ask for that strength which will enable us to get the better of it, to rise to a height beyond the reach of pain. Death cannot hurt the soul, nor is it affected by wear and tear. Let man come to the temple of his Lord and Creator and bear witness to the fact that creative spirit admits no defeat : it is invincible. He has of Himself put the mark of deathless glory on the brow of Man and Man marches on, in his quest of self despite the obstacles of death and loss. It is the beast who is terrified by the journey. Man knows no fear. To his God he says— we have prayed for the shelter of your fearless spirit not because you will remove our fear but because you will give us strength to overcome it.

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When we see ourselves as part of this universe our fear vanishes. Fear gains in strength in the shadow of unreality. That is why it has been said in the Atharva Veda : *Be not afraid, my heart— the day stands in no dread of the night, nor do they exclude each other. They dance in an endless circle, hand in hand. Be not afraid, my heart, the past stands in no dread of the future. Be easy of heart like them, be not afraid.*

Once we discover that all strands of light mingle and lose into one another, and become one, once we reach the common shelter, our fears will vanish for ever. Says Atharva Veda : *Destiny will lead me to old age and age to death. Why should I be afraid of this culmination. Through the fulfilment of death I shall be united with the all-Perfect One. Why should I be afraid then.*

May we, when face to face with death, say with courage that in this lies the supreme fulfilment of life. He, who has been able to say that, he does not lack anything. He awaits that final reward after which there is no wanting. He aspires after the whole, after the complete fulfilment. This aspiration is heroic and fearless. The courageous heart unwaveringly hopes for this fulfilment, come old age come death. May we emulate that courage on this day.

The day easily passes into the infinity of starlit peace after it has marched through the portals of the sun-set. May we unflinchingly cherish our desire to reach the last fulfilment of our being after we have marched through the portals of life.

... ..

In this world of ours there is death and decay. Had it not been so, how could it be possible for us to realise that which is immortal and undecaying. Our mind would have then lost itself in the maze of material details without having a glimpse of the truth. But because matter moves and changes like passing clouds, we are able to conceive of that which is changeless and immutable.

Look at this phenomenon of change and movement, you will see that nothing endures, everything moves on. Look at this phenomenon with a calm and purified spirit, you will notice that all movement is endowed with a significance by something which stands unwaveringly in its own centre. He stands in his solitary glory even as the lone tree on the horizon.

... ..

Every moment we have to give out of ourselves, we have to suffer innumerable losses of which none can keep an account. After all this suffering and loss, Him whom we come to realise, is One. However much we may cry over our loss, the faith that *He exists* rises uppermost. Look well and deep into your distressful heart you will find Eternal Bliss enthroned there in all His glory.

Gather your heart into yourself, the moving universe will come to a stand-still. Planets will stop in their course and the incessant dance of atoms will come to an end. You will find that at one point the universal death and decay will cease to be. There, in that region bereft of movement and sound, life and death mingle themselves in one silent harmony.

[TR : K. G. & K. R.]

A Poem

By Rabindranath Tagore

Standing by the playground of creation
a-whiles do I see
the farthest shore of the darkness
where I was merged
into the infinite consciousness
of silence profound.
Now at this hour of the morning
the words of the sage
come to my mind :
'Remove, o Sun, your covering of light,
let me look at my soul's truth
in the mighty effulgence
which shines in your heart's core.'
The *I* that mingles its life's breath
with the air at the day's end,
the *I* whose body will end in dust...
may it not cast its shadow on my way
masked as truth.

Often have I tasted of the deathless
in the joy and sorrow of this mortal world
in this playground of creation.
Often have I had a glimpse
of the infinite beyond the finite.
And I realised that
the final meaning of my life lay there
ineffable in the form of the beautiful
and in the melody of the song.

When the doors of this my playroom
will open at last,
I shall leave my obeisance behind
in the temple of the earth,
with such offerings of my life
whose value will transcend death itself.

[Tr. from original Bengali poem in *Janmadine* by K. R.]

Sravana 22 : 1350 B. S.

We observed the second death anniversary of the passing away of Gurudeva with due solemnity on Sravana 22 (August 8). The day was ushered in with a Vaitalik song sung in the early hours of the morning. Later at 8 a. m. a commemoration service was held in the mandir when Pandit Kshitimohan Sen addressed the congregation as follows :—

There is a wonderful passage in the Vedas where it is said that our understanding of persons and things near at hand is, on account of the very limitations of proximity, inadequate and incomplete. It is only at a distance that they are revealed in their proper perspective. The rounded perfection of the sun and the moon becomes perceptible to us only when we are thousands of miles away from them. Similarly, the true eminence of the great cannot be seen in its totality, nor can their personalities attain to the fullest stature, when they are near us. The narrowness of our own outlook prevents us from realising greatness as an undivided whole. With his death the horizon of our mind in respect of Gurudeva, have widened so much that he appears to us today in his completeness and we are even able to perceive the one unity of idea that ran all through Gurudeva's life and thought. Those of his ideas which appeared to us as separate and disconnected during his lifetime, show themselves, now that he is no more, to have been inspired by the very same universal vision which we have learnt to associate with his personality. From very early in his life he taught himself to place his ideas and conceptions before a larger back-ground and to consider the manifold problems of life and civilization from the world point of view.

It was this vision of his which enabled him to foresee the disaster into which the world is involved today. Not only did he forewarn us, through his numerous writings and utterances he very clearly showed where the evil lay and how it could be effectively removed. His words of advice and warning have fallen on deaf ears. Individuals and nations puffed up by power and greed have chosen to perpetrate the very things which he condemned. Although we can do but little in such matters affecting the entire human civilization, we may at least concern ourselves with what he envisaged as India's destiny and her duty in the present crisis.

The history of India was never to him a collection of disconnected facts and events. He saw that in India there was an experiment going on since the earliest times to bring about a synthesis between races and nations and their cultures and civilization. He felt that this was the especial destiny ordained for India by Providence. In his various writings he had emphasized the all-embracing character of India's culture where the different streams of *Sadhana* have mixed and mingled and become one, each contributing the best it had to offer. Those who have withheld their gifts of the spirit and not enriched the common heritage of India, do not belong here. In his vision of the unity of India in spite of her apparent diversity, Gurudeva was in direct line of thinking with the saints of the middle ages like Kabir and Dadu. It is indeed a misfortune that such a noble ideal could be so inadequately emulated in India of today, characterized as it is

by the tyranny of the strong over the weak, of the privileged over the non-privileged and of the rich over the poor. With prophetic insight he drew the pointed attention of his countrymen to this deep-rooted evil leading to seperateness and thereby foiling the high destiny chosen for India. Thus instead of being the meeting ground of races and nations for a noble synthesis, India has become a centre of internal strifes and dissensions.

This sense of injustice and invidious distinction between the high and low of the same community was so strong in the mind of Gurudeva that while making his offer of songs to his God, in the very midst of his worship, in a spirit of profound dejection, he has said :

Ah my hapless country, those whom you have debased,
they will drag you down to their own level,
those whom you have deprived of their human rights,
who stand before you but find no room in your lap,
these will drag you down to their own level.

In this nation-wide degradation he read the revenge of history — the sad nemesis of the age-long oppression of those that are meek and down-trodden by their more fortunate brethren. In vain do people worship the god in their temple if they ignore the god in the least of men. In one of his songs in *Gitanjali* Gurudeva asks himself : where is the shrine to which I may bring my song-offering Say he :

'Here is Thy footstool, and there rest Thy feet where lies the poorest and lowliest, and lost.

When I try to bow to Thee, my obeisance cannot reach down to the depth where Thy feet rest among the poorest and lowliest, and lost.

Pride can never approach to where Thou walkest in the clothes of the humble among the poorest, and lowliest and lost.

My heart can never find its way to where Thou Keepest company with the companionless among the poorest, and lowliest, and lost.'

In the very same spirit Dadu said about four centuries ago that we shall have to get down to the level of outcasts and downtrodden or our obeisance to God will not signify anything, and our worship would not be true worship. Gurudeva wanted his worship to be true, he wanted it to be free from all those philosophical abstractions which make man's relationship with God so artificial and unreal. To his God he says :

Where Thou art revealed in Thy kinship with the whole universe
there am I one with Thee.

Not in the wilderness nor in solitude of my own heart
but there alone where Thou bringest delight to every one
and art the beloved of every heart —
there thou art my own, my dear one.

To those who chose to forget this all-pervasive and all-embracing character of the heavenly father he administered a sharp and strong rebuke. Addressing them he said :

Leave this chanting and singing and telling of beads: Whom dost thou worship in this lonely dark corner with doors all shut? Open thine eyes and see thy God is not before thee.

To those who hankered after conventional deliverance he has said in very unequivocal terms that deliverance does not lie in renunciation. It is a positive realisation which comes only when an individual integrates and harmonizes himself with the larger world around him. As in the case of individuals so also in the case of races and nations, their deliverance depends upon their ability or inability to identify themselves as members of the common human race. Gurudeva has pointed out, time and again, that historical forces are extremely opportune in India to realise that unity. He has called this place a shrine — a vast ocean of humanity. Again, after Kabir he has referred to India's *Panthua-Vina*, Vina of Many Paths, where paths or ways to realise God are diverse even as the separate strings of the Vina; but the music produced by all of them together is one grand harmony — a symphony of many tunes.

There is an even greater symphony — one in which life and death, this world and the next, mingle and merge into one another. It is now two years since Gurudeva's soul has responded to this mighty music of the universe. Dying he has passed beyond the bourne of death. A few months before he passed away he said :

Death-long *tapasya* of suffering is this life,
to win truth's terrible value,
and to pay all debts in death.

This was a 'hard' truth; but equally true was his tender compassion for this world of men which he wanted to leave happier and better :

'I go,' he says, 'but my love I leave behind.'

As in the previous year, this year too, the Vriksha-ropana ceremony synchronised with the commemoration celebrations, and our Acharyadeva planted some saplings near the hospital compound in that connection. In the evening there were songs, recitations and readings from Gurudeva, in Sinha Sadan.

An Announcement.

The monthly journal in Bengali, *Visva-Bharati Patrika* has already completed its first year of existence. From the second year the *Patrika* will change into a quarterly journal, the first issue being published on the anniversary of Gurudeva's passing away. We earnestly hope that all those who subscribed to the magazine in the previous year will continue to do so this year too. From now on the annual subscription will be fixed at Rs. 4/8/- (post free) and members of the Visva-Bharati will be entitled to a concession of a rupee on the usual rate. The following well known writers have promised to write for the first issue of the second volume : Sj. Pramatha Chaudhuri, Pandit Kshitimohan Sen, Sj. Satischandra Chakravarty, Sj. Suniti

Kumar Chatterjee, Srimati Pratima Devi, Sj. Prasantachandra Mahalanobis, Sj. Amiya Chakravarty, Sj. Anathnath Basu, Sj. Gopal Halder and others. One of the attractions of this issue will be a hitherto unpublished portion from Gurudeva's *Jivan-Smriti* (My Reminiscences). Gurudeva's letters, notations of his songs will continue to be published as before. A special feature of the journal will be authoritative articles dealing with the life and work of Gurudeva. There will also be illustrated articles on art and aesthetics written by specialists. All enquiries about the journal should be addressed to Manager, Visva-Bharati Patrika, Visva-Bharati Office, 6/3 Dwarkanath Tagore Lane, Calcutta.

Visva-Bharati and Rural Education

By Sunil Chandra Sarkar

One important branch of the Rural Reconstruction Institute at Sriniketan is Education. It is well-equipped and works on the basis of a plan, generally inspired by Gurudeva and worked out in detail by Mr. Elmhirst mainly and a few other persons concerned with Sriniketan. It has under its management Siksha Satra, the Poet's School, which carries on educational experiment with a limited number of village boys and Siksha Charcha, the training school for primary school teachers. Situated at Sriniketan, both these institutions offer many distinctive features, many points of departure from the traditional types in regard to curriculum, method of training and internal organisation. There are also several Primary and M. E. Schools both for boys and girls in the rural areas chosen by Sriniketan for welfare work. The general educational policy followed in these schools as also in the night schools set up for adult education is determined by this department.

So the department has ample scope and opportunity to carry on research regarding the major educational problems that face our country today, namely,

- (1) How to devise a system that would facilitate spread and improvement of effective education among the masses,
- (2) What particular type of education would be most suited to meet the needs of the people and yield the best results and,
- (3) What type of teachers should be placed in charge of the education of the people.

Charcha is concerned with the last problem and Satra primarily with the second. But the experiments at Satra are also expected to throw light on the first question, while actual work of organisation in the rural areas is expected to serve as a check to the conclusions reached.

It is easy to under-estimate the importance of this department. The limited number of students turned out yearly by Charcha and Satra and the moderate rate of increase in the percentage of literacy in the areas taken up may disappoint a casual visitor eager to see something spectacular and unacquainted with or oblivious of Gurudeva's warning, "It should be borne in mind that truth has a value, a power of its own, which does not depend on mere quantity of work or the extent of its application."

People who are accustomed to take their cue from Government or business organisations, (many of our Universities and educational institutions fall under the second category), would perhaps fail to see how this department can justify its existence, unless it goes on expanding its area of operation and launches a regular 'scheme' on a wide scale.

But it should be remembered that this department, like most other branches of activities under the Visva-Bharati, represents an entirely novel mental outlook. Its achieve-

ments can hardly be judged by traditional criteria. The original purpose as revealed by Gurudeva should therefore be kept constantly before our eyes and used as the sole criterion of judgment, specially because there is always great danger of such pioneer institutions being inadvertently side-tracked and tempted into a sacrifice of integrity by the influence of sympathisers who quote the text but miss the spirit.

Whenever a Government, not to speak of a foreign one, finds itself forced by political circumstances to grant a new measure of educational facilities to the people, it naturally sets about discovering the minimum amount of education at minimum cost that would quieten public demand. Even if the wisest Boards and Commissions were called upon to meet, thresh out the problems as well as they could and recommend a line of action, and the Government accepted these recommendations, the rush and fury of executive action would spoil and distort out of recognition any niceties of discrimination and forethought that the recommendations might have contained. Government, or big scale public organisations in general, hardly ever solve any problem of the country. They simply put into effect conclusions already reached and that also with many imperfections and mistakes. The Government of our country in such matters look for guidance from British experts, ignoring the fallacy of applying results of British experiments in India where the problems are different. The Education department at Sriniketan is a small organisation that has taken upon itself this task of investigation and research with regard to the educational problems and possibilities of the people.

There are similar institutions in most free countries. They do not expect ready acceptance of their views and recommendations by the Government or the public. Nevertheless, they steadily, if slowly, influence public trend of thought. They have of course to keep a steady eye on publicity and issue with that end in view, a series of books and pamphlets containing descriptive accounts of their work. At the same time they are ready to demonstrate what they put in writing for the satisfaction of really interested visitors.

The Sriniketan Education department is an institution of the type described and it can fulfil its mission only by keeping systematic and exhaustive records of work and compiling them from time to time in the shape of books and pamphlets in order to attract the notice both of the general public and of persons concerned with education. Unfortunately however, little heed has up till now been paid to publicity, thus exposing the department to the danger of being misunderstood and undervalued.

The work of this department is 'creative' as Gurudeva has constantly emphasised. It does not propose to take recourse to drastic methods in order to spread education over an ever-widening area with lightning speed or to raise the percentage of literacy in a given area; nor does it find it worthwhile to impose a type of education upon the rural folk without being fully satisfied that that type of education would be real to them and have the power to satisfy their needs.

Gurudeva in the course of his wanderings in the villages of Bengal, saw what

the real needs of these people were. He realised that offering these people mere literacy or even a respectable measure of the traditional education would be offering them stone when they wanted bread. The dictum of Western civilisation that an increased feeling of want would make for a higher standard of living is neither deep nor wholesome. Gurudeva refused to believe that such a policy of whipping the people into a fury of avarice and desperate enterprise could ever lead them to happiness. Not that he would discard material prosperity. But he knew that the economic distress of the people was so stupendous, its causes so deep-rooted, that no amount of education, nothing except the full support of a sympathetic Government could remove it. Moreover, while poverty is often a serious handicap to happiness, happiness does not consist in material prosperity. Gurudeva felt that what these people wanted was joy of life, what they had lost was the 'inexpensive power to be happy' which every child is born with. Even in the midst of their poverty these people could be resuscitated if their minds could be fed with pleasurable experiences, their brains stimulated with creative thought and their soul inspired with love.

So the Education department takes little interest in literacy without enlightenment, citizenship without love of one's own country and place of residence and knowledge without desire, ability and opportunity to use it.

Once this attitude is understood, it would be easy to follow the line along which the department works. At Satra, a considerable amount of thought and energy is expended on a small number of boys, the aim being to discover the best method of rearing up a generation of healthy youngmen, strong and vigorous, sensitive to their environment, quick and intelligent in their response to all good incentives and untrammelled by prejudice or convention in their reactions to various situations—youngmen capable of being 'natural with Nature and human with man' and of creating for themselves a life of rich contentment derived from the 'inexpensive power to be happy' already referred to.

A word or two on the nature of work done at Satra in recent years may not be out of place although a full discussion of the recent experiments with regard to curriculum, method and the possibilities of a full measure of child freedom cannot be entered on here. Any conclusions drawn from the results obtained may or may not find general acceptance and there is bound to be some difference of opinion on technical points. But these experiments make one thing abundantly clear, which even one who runs may read. It is that the aim, if there be any, the curriculum and the method of teaching obtaining today in our country remain hopelessly inadequate even after the recent attempts at improvement; that, at the present moment, the need of institutions that undertake to carry on educational research cannot be over emphasised; that such research institutions should be patronised both by the Government and the educated public in the interests of education in India and their findings closely watched by all educationists in country.

In the village schools, the boys are taught to play and enjoy themselves as well as to read and write. The Vrati-Balaka organisation attracts the boys of different

schools to gather in one fraternity under its banner. The boys participate in the many sided activities offered, which give them an intimate understanding of their environment. It can hardly be doubted that these village boys, considerably healthier, livelier and happier than the usual run,—these boys inspired with a new ideal of life and happiness, new principles of efficiency and service, are a great force that will and has already begun to affect the inertia and drugged torpor of village life by its daily impact.

‘I can see from their manner,’ says Gurudeva, ‘they have dimly begun to think that education is a permanent part of the adventure of life; that it is not like a painful hospital treatment for curing them of the congenital malady of their ignorance, but is a function of health, the natural expression of their minds’ vitality.’ If the Education Department can do this much for the boys, it should consider itself well worth all the money that it spends and all the service and support that it utilises. It is a mission of love that it has taken upon itself—which means establishing a direct contact with village life through love and stimulating the village mind to awake to love and life. ‘For love is freedom; it gives us that fulness of existence which saves us from paying with our soul for objects that are immensely cheap.’

Alumni News

We are grateful to our ex-student Sj. Dhirendranath Dutta of the Mahaluxmi Cotton Mills for having given us out of his own personal share one hundred pairs of dhoties for the use of Visva-Bharati employees at the share-holders’ concession rate.

...

We are glad to report that the following happy marriages took place recently :

Jayantidevi Pande (ex-Siksha-Bhavan) to Dr. K. C. Pant, M. B., B. S., at Almora on June 9.

Chinta Subba Rao (ex-Siksha-Bhavana) to Srimati Parvati Devi at Cocanada on July 7.

Sujata Ghosh (ex-Patha and Siksha-Bhavana) only daughter of the late Kalimohan Ghosh to Captain G. C. Dass, I. M. S., at Sriniketan on August 6.

We wish the couples a long and prosperous married life.

Santiniketan and Sriniketan

It is not perhaps generally known to the public that we have already initiated in the Visva-Bharati a Gurudeva Memorial Fund. Ever since the passing away of Gurudeva unsolicited donations were received here and such a Fund suggested of itself. Besides the gift of Rs. 50,000/- received from Marshal and Madame Chiang Kai-Shek during their visit here, we have also been receiving other contributions—big and small—to replenish the Fund. Acharyadeva and members of the Samsad have now issued the following appeal to the public :—

On the occasion of the second death anniversary of the Founder-President of the Visva-Bharati, Gurudeva Rabindranath Tagore, we associate ourselves with the public in offering homage to his memory. For the last two years we have had many occasions to realise how deeply his loss has been felt all over the world and how there has been a common desire to perpetuate his memory in the place where he lived and worked, and where he raised an Institution embodying his highest aims and ideals. Many donations and offers of help have come to us and we have felt that many would like to contribute to a fund ensuring the further growth and development of the institutions at Santiniketan and Sriniketan. These two institutions have been actively engaged in cultural and educational work as well as in other forms of practical service, for the last forty years. We need not emphasise that the deepest concern of the Poet lay in the welfare of these institutions to which he had devoted his life, and it is therefore a great encouragement to us to find

that the public, in increasing measure, has taken up this cause as its own.

We would invite all those admirers of the Poet who believe in supporting his life-work to contribute to the Fund which we have already initiated here. Donations may kindly be sent to the General Secretary, Visva-Bharati, *Santiniketan P. O.*, Bengal. May we submit on this solemn occasion that any help rendered to the Visva-Bharati now, will be one of the best ways of perpetuating his memory.

...

We are very glad to understand that Samsad is considering the advisability of setting up a separate Board of the Visva-Bharati for making adequate arrangement for preservation, propagation and diffusion of Gurudeva's music. The work is of sufficient importance to justify a separate organisation on the lines of our Granthana-Vibhaga. The more immediate objects of such a Board will be :

(1) To build up a library of disc-records in order to preserve the songs of Gurudeva in their authentic tunes.

(2) To arrange teaching of Gurudeva's songs outside Santiniketan and under the direct control of the Visva-Bharati.

(3) To set up in Calcutta a central organization to supervise and co-ordinate the work of different music schools teaching Gurudeva's music.

(4) To appoint a small executive to look after the interests of the owner of performance and reproduction rights, to veto and approve of recorded versions of music by Gurudeva and to take such steps as are

calculated to diffuse, popularise and propagate them.

A Sub-Committee has been appointed to draw up the scheme.

Adhyapaka Santideva Ghosh's services have been lent to the Granthana-Vibhaga with effect from July, 1943. He is at present resident in Calcutta. An arrangement is in progress to utilise his help for the teaching of the authentic tunes of Gurudeva's songs.

...

Much has been written on Rabindranath, the poet, the dreamer of dreams. That he was a practical man of affairs intensely alive to the more immediate problems of everyday life is perhaps not known to many. Even fewer people are fully aware of the value of his manifold contributions to constructive and nation-building activities, especially in the field of rural uplift. He was not content by merely writing on the problems of rural India. He tried actually to solve them and give practical effect to his ideas. Our Institute of Rural Reconstruction at Sriniketan is a case in point.

Those who would like to know more about Rabindranath, the 'man of action' will do well to go through Dr. Sudhir Sen's recent book *Rabindranath Tagore on Rural Reconstruction* (Published by the Visva-Bharati, Price Rs. 1/8/- only).

The book is divided into two sections—one dealing with what Gurudeva *thought and felt* and the other with what he *did*. The first section contains the following chapters : Early Influences ; Swadeshi Samaj ; During the Swadeshi movement in Bengal ; Gora ; Make Them Strong ; Give Them Education ; Restore Balance between City and Village ; Give with

Respect ; and Man above Everything. The chapter-handings are self-explanatory and the contents reveal the evolution and development of Gurudeva's ideas on rural uplift in a well connected manner.

The second section deals with the two outstanding cases where Gurudeva 'made a deliberate attempt to give practical effect to the ideas he preached' namely, his experiments in rural reconstruction first at Silaidaha and Patisar and then at Sriniketan.

We give the following few lines from the author's concluding remarks : 'In spite of heavy odds not a little progress has been made at Sriniketan. But to our mind, the real value of the two practical efforts he made during his life-time lies in the fact that they bear a poignant witness to the depth of his feeling and reveal, more effectively than anything else ever could, how near he held the cause to his heart. His feeling for the country took, as it were, concrete shape at Sriniketan. Moreover, . . . ideas spread best through the effort to execute them, so that attempts to realise them very often transcend in importance all immediate results. Judged in this sense, effort was bigger than achievement and even failure to realise all his ideals of rural life in the immediate experiment could only lend an additional glory to his career.'

The book contains several valuable appendices containing supplementary information and an extensive bibliography for those who might intend to pursue the subject further.

...

Our Visva-Vidya Samgraha series has been proving a great success. The latest addition, which is the fourth in the series, is

Banglar Brata by Acharya Abanindranath Tagore. Acharyadeva has traced the evolution of the *Bratas* of Bengal from the standpoint of the historian as well as that of the artist. The *Bratas* are so intimately linked with the lives of our women that to know them is to know the womanhood of Bengal. He does not dismiss these *Bratas* as mere superstitions gibberish but finds in them a glimpse of the pre-Aryan, Pre-Brahmanical civilization of this country. The book is written in that delightful style which we have long learnt to associate with our Acharyadeva. It is beautifully illustrated with alpina designs.

...

Extensive damage has been done to villages in the neighbourhood on account of the recent flood. We experienced incessant rain for a whole week beginning from July 14 upto July 20—an unusual occurrence in this part of Bengal. The flood came almost simultaneously with the rain and with terrific suddenness. Overnight all lowlands round and about the ashrama were found submerged in sheets of water which kept on creeping in silently. The Kopai, which in normal times trickles inoffensively by, rose to such fury as to wash away part of the Goalpara village. Some of our staff-members and students helped the villagers in removing their property to safer places. The villages on the banks of the Ajay have suffered similarly. It is apprehended that the flood has definitely blighted the prospects of winter crop in this locality. Coming as it does at a time when there is acute shortage of food everywhere, this calamity is very unfortunate indeed. Our Village Welfare Department at Sriniketan is keeping itself in close touch

with affected villages and drawing up a programme in consultation with the various Villages Societies, to provide effective relief to people in distress.

...

Gitga, Moula, Gheedah, villages on the banks of Ajay river have been badly affected by the recent flood. It will be remembered that the very same villages suffered similarly last year when the Visva-Bharati gave substantial relief to the distressed people. Relief operations will have to be carried out this year also, and any donation to our Relief Fund will be gratefully acknowledged and received by the Karma-Sachiva.

...

The Staff of the Siksha-Bhavana has been considerably strengthened by the following appointments made early this session: Chandikaprasad Banerji, M.A., (Class I) Adhyapaka of History; Santimoy Banerji, M.Sc. (Class I) Adhyapaka of Chemistry; Umaraman Burman, M.Sc., (Class I) Adhyapaka of Mathematics; and Sasankabhusan Sinha, M.A., Bar-at-Law. All four of them have distinguished academic careers behind them and the last-named is an old boy of our institution.

The following further new appointments have been made:—Dhanapati Bagh, M. Sc., as Adhyapaka of Science in the Patha-Bhavana; Subinoy Roy as Adhyapaka in the Sangit-Bhavana; Beerendra Chandra Banerjee as Office-Assistant in the China-Bhavana. Saurindra Sankar Das Gupta, M.A. (Com.), B. L., late of the Publishing Department, has been transferred to hold charge as Office Superintendent at Santiniketan. Moulavi Abu Muhammad Yahya Hasan Nadvi, a pupil of Allama Syed Sulaiman

Nadvi, has joined the Islamic Section of the Vidya-Bhavana as a research scholar.

...

We are glad to acknowledge with thanks the receipt of the following donations :—

Rs. 1,000/- from the Santiniketan Samavaya Bhandar on the occasion of the Jubilee celebrations of the Bhandar, for the purpose of instituting a scholarship at Santiniketan out of the income.

Rs 500/- from Srimati Kamala Sen for excavation of the Bara-Bund at Sriniketan. Rs. 1000/- received previously from S. Birendra Mohan Sen will be utilised for excavation of the bund at Sripalli.

...

After many years we undertook stock-taking of our Library last summer vacation. The work has been completed and report received. It is hoped that on the basis of the findings in the report, we shall be able to effect certain long over-due changes and improvement with a view to ensure efficient management and administration of this important institution.

...

The Sisu Cup was annexed this year by the Fifth Group who got the better of the Sixth Group by the one odd goal scored in the final match. Somesh, the goalie of the losing side gave a sparkling display and earned well-deserved praise from our Acharyadeva who distributed the trophies and garlands.

Foot-ball and Volley-ball are the two favourite games this season with basket-ball lagging somewhat behind. The annual league matches have already commenced.

...

Intensive propaganda is being carried on in several villages of the neighbourhood to grow more fodder and casava (simulalu). Joar and Bajra have already been sown by many cultivators who have been provided with seeds by our agricultural department. A good crop is expected.

...

As during the previous year this year also we are going to arrange Vriksharopana ceremonies in several villages of the neighbourhood. August 8 to August 14 will be observed as Vriksharopana week.

...

The current issue of the *Visva-Bharati Quarterly*, May—July 1943, opens with an English translation of one of Gurudeva's writings: "Greater India", followed by one of his poems: "The New Comer." S. J. Pramatha Chaudhuri's novel, "Tales of Four Friends" is completed in this issue. Other articles of note are: "Dara Shikuh and Fine Arts" by Bikrama Jit Hasrat; "The Boat PADMA" by Rathindranath Tagore in which the author recaptures memories of his father when the latter was living in a boat on the river Padma, in active management of his family estates; "References to Wall-Painting in the Early Buddhist Literature" by Jibendra Kumar Guha; "The Nineteenth Century Renaissance of Bengal" by N. C. Chosh; "Tagore and Tamil Literature" by P. N. Appaswami; "Tagore and Modern Kannada Literature" by R. V. Jagirdar; "Tagore and Oriya Literature" by H. C. Baral. Of the poems published in the present number, besides the one mentioned above are: "Snapped Chain" by Rabindranath Tagore; "Touch" by George Sigerson; "Elegy on the Death of Rabindra-

nath Tagore" by R. R. Sreshta. Another notable feature is a number of letters written by Gurudeva to W. W. Pearson which are being published here for the first time. "Self-Portrait"—one of Abanindranath Tagore's recent paintings forms the front-piece.

...

The next issue of the *Visva-Bharati Patrika* (Hindi) for the July—September quarter, is expected to come out of the press soon.

In this issue Rahul Sankrityana completes his highly interesting and scholarly monograph on the "Philosophy of Dharma-kirti". The contents also include a thought-provoking article on "The Interpretation of Vedas" by Prof. Baldeo Upadhyaya and a study on the "Revival of Buddhist philosophy" by Rev. Santi Bhikshu. Besides an instalment of *Chaturanga*, whose serial translation was taken up from the last issue,

the number is further enriched by several other translations of Gurudeva's writings, namely an essay problems of education; a portion from Gurudeva's reminiscences where he recalls his memories about his father; and two of his poems. An appreciation of *Natir Puja* by K. R. Kripalani accompanied by four full page reproductions of frescoes (illustrating more significant scenes of the play and executed on the walls of the China-Bhavana) by Nandalal Bose, add to the interest and attraction of this issue. There are also several reviews of important publications.

...

The following students have been awarded Birbhum Scholarship for one year with effect from July 1943. Bhutnath Pal and Abani Kumar Sinha in the Kala-Bhavana; Basanti Mukherji and Sankarlal Mukherji in the Siksha-Bhavana.

...

We have already had the occasion to bring it to the notice of our readers the excellent work that the Silpa-Bhavana has been doing for some time past. We are now able to report that the Silpa-Bhavana is providing part livelihood to about 325 families spread over 52 villages in the neighbourhood. For a small organisation of its kind this is certainly an achievement. In a district ravaged successively by flood and famine, the example set by the Silpa-Bhavana should be more widely emulated. It has been found by experience that in places where agriculture yields but an uncertain and precarious living, a secondary occupation especially of the cottage industry type, is found to come extremely useful as a means to combat unemployment.

The following figures will explain the position of the Leather work section of the Silpa-Bhavana for the first quarter of the current financial year. A comparison is invited with the 1942 figures. Both production and sale have immensely improved. We hope this steady improvement will continue to be maintained by the section.

Comparative table showing position of Leatherwork section of Silpa-Bhavana

Production.			Sale		Number of workers.	
Months.	1942	1943	1942	1943	1942	1943
April	1945-12-0	6076- 6-0	1227-10-0	8471- 9-9	48	67
May	3572-14-3	11678-13-0	2714-11-0	11785-14-0	51	77
June	4863- 4-0	18595- 5-0	1256- 9-6	14373-10-3	53	81
Total	10381-14-3	36350- 8-0	5198-14-6	34631- 2-0		

ABANINDRANATH TAGORE NUMBER

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VISVA-BHARATI NEWS

Volume XII

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Number III

Santiniketan and Sriniketan

We celebrated the birthday anniversary of our Acharyadeva on the Janmastami day with a whole-day programme on August 23. A reception was given him in the morning at Sinha Sadan with songs from Gurudeva and recitation of suitable Vedic verses of felicitation by Pandit Kshitimohan Sen. Acharyadeva was then presented with a beautifully decorated Batik chaddar in saffron colour with designs depicting scenes from the birth and life of the Lord Krishna by Nandalal Bose and executed by the artists of the Kala Bhavana and Silpa-Bhavana. Acharyadeva made a suitable reply thanking the inmates present for their messages of goodwill and love. He then read out to the children a story specially composed for the occasion. The story was Acharyadeva's own version of the well-known Old Testament tale of Noah and his Ark, written in his characteristic style and rendered delightfully vivid by his narration. An artist with lines and colours he is also a master artist with words and his stories are a series of pictures following one another in quick succession when he is himself there to tell them.

It was in the fitness of things that the

asrama children featured prominently in the birthday celebrations of their "Abandadu"; a lover, of children he received the spontaneous homage of love of his many youthful devotees. An exhibition of the sketches and paintings by the school children of Santiniketan and Sriniketan and of the recent paintings and toys by Acharyadeva was arranged in the Kala Bhavana museum to mark the occasion. Later in the evening boys and girls of the lower forms presented a programme of songs and dances in front of the Library verandah followed by a playlet from the pen of Jnanadanandini Devi (wife of Satyendranath Tagore) entitled *Tak Duma Dum Dum*. The hero of the play is the sly fox of the fables who barter away amongst other things a bride for a mere drum which he beats for all he is worth at the end of the play. Pradip in the role of the hero was well supported by four-year-old Joyeeta who appeared as the unabashed bride, by Antu as the barber, Bijit as the potter, Devabrata as the gardener, Ranjan as the drummer and Purnendu as the nine-year-old bridegroom. Stage setting, dress designs etc. left nothing to be

desired ; but more than anything else the disarming naturalness of the actors carried the day. The play was a refreshing break from the monotony of our everyday existence and a worthy tribute to the spirit of youth which enables Abanindranath to befriend the children at the ripe old age of seventy-three.

A separate function was arranged at Sriniketan in the afternoon of Aug. 23 in honour of the occasion.

...

All the menials at Santiniketan were provided with a piece of *gamcha* and fried rice out of the amount of Rs. 101/- kindly donated by Gurdial Mallik to mark the death-anniversary of Gurudeva.

...

As previously announced the first issue (Sravana-Aswin) of Vol II of our quarterly journal in Bengali, *Visva-Bharati Patrika* made its welcome appearance on Sravana 22, 1350 B. S.

Gurudeva desired to establish at Santiniketan a centre where writers, scholars and artists would collaborate in enriching the cultural heritage of Man through disinterested pursuit of learning or creation or contemplation of beauty. We would like to hope that this journal will help us, in no small measure, in realizing that aim. The *Patrika*, however, is not intended to be an exclusive organ of the Visva-Bharati, regarded as an institution localised at Santiniketan. All creative activities in the different spheres of culture, wherever undertaken, will be given a free expression in the pages of this journal provided they are in keeping with or promote the aims and ideals placed before the Visva-Bharati by its Founder.

The contents of the first issue of the present volume are as rich as varied. Translation of a few Vedic mantras by Rabindranath is followed by an article on the subject by Kshitimohan Sen. Satischandra Chakravarty throws a flood of light on an important phase in the cultural history of Bengal a century ago in his article on *Tattvabodhini Sabha*. The historical background of Bengali poetry forms the subject-matter of a scholarly writing by Sunitikumar Chattopadhyay who deals with an anthology of Sanskrit verse collected together in the beginning of the 13th century in Bengal entitled *Saduktikarnamritu*. *Iqbal—the Poet of a New Era*, an article by Amiya Chakravarty provides interesting reading ; in an article on ‘Light-Rays’ Charuchandra Bhattacharya discusses one of the most abstruse problems of Physical Science in very simple Bengali ; Anathnath Bose has contributed an article on the system of Education in China today ; some very fundamental problems of literature have been touched upon by Gopal Halder in a short article on literary inspiration ; Reminiscences by Pratima Devi provides delightful reading and incorporates an autobiographical account of the boyhood days of Abanindranath Tagore ; Asoka’s religious policy forms the subject of an erudite article by Prabodhchandra Sen ; Bimalchandra Sinha in the course of a long essay discusses the form and content of Rabindranath’s dance-dramas ; nine letters from Gurudeva to his daughter Mira Devi and notation of one of his songs by Sailajaranjan Mozumdar add to the interest of this issue. The pictures include a reproduction in colour of a representative painting by Gaganendranath

Land and its Problems—a Review*

By Khagendranath Bhattacharya

The book under review is the third in the series of Visva-Bharati Economic Research publications, and will prove a welcome addition to the substantial amount of research work already to the credit of the Sriniketan Institute of Rural Reconstruction.

The significance of the book is heightened by the fact that the problem of land is visualised in its proper setting—based on the collection of first-hand statistical information. The general situation is illuminated by examining the land problem from successive points of view, viz. (1) Regional characteristics of the soil, (2) Land and population, (3) Size of holdings, (4) Varieties of paddy and cultivation of paddy, (5) Methods of cultivation, i. e. jots or farm tenancies (6) agricultural labour, (7) and costs of cultivation. The third part, which contains by far the most important chapters of the book, deals with prospects of improved yield from land, and suggests constructive remedies for improving the quality of the soil, and increasing its output. While linking up the implications of the data collected from fifteen villages with the wider and more general problems of Bengal, vis-a-vis India, regional contrasts are carefully emphasised.

Hitherto in the field of Economic Research in India, and more specially in Bengal, Rural Economics has been a neglected branch of study. The approach to the study of rural economic problems on the basis of intensive regional investigations, as inaugurated by the Visva-Bharati Economic Research, (the actual work of investigation being carried on by the Sriniketan Institute of Rural Reconstruction) is therefore a very timely move in the right direction, and is fraught with immense future possibilities. As the author rightly points out that “in the past rural problems have not always been studied in a scientific spirit”, the reasons being “our Economists have devoted their attention generally to bigger issues so that the problems of rural economics have been left to the care of those whose fund of idealism or spirit of service has not always been equalled by their scientific training.” The V. E. R. (Visva-Bharati Economic Research) seems at present to confine its regional investigations within the intensive area of Sriniketan, but a net-work of regional studies spread all over Bengal should, in the fitness of things, be a more logical extension of the scope of its activities.

The points raised by the author concerning some of the regional problems are self-illuminating. “Between 1872 and 1931 Birbhum population increased only by 10·6 p. c.

* The above is a review of the V. E. R. publication No. 3, *Land and its Problems*—Vol. I, by Sudhir Sen B. Sc. (Econ.), Ph. D. Pp. 166, Price—Rs. 5/- only (postage extra), available at Visva-Bharati Office, Santiniketan P. O., Bengal, also at Visva-Bharati Publishing Department, 6/8, Dwarkanath Tagore Lane, Calcutta

while that of Bengal went up by no less than 47.3 p. c." This indeed is a dismal reading. The growth of population in a particular area, as recent researches have shown, is a function of the quality of the soil of that place. This comparatively slow growth of population in the district of Birbhum points unmistakably to some fundamental defect in the character of her soil, and calls for a more vigorous land policy to restore the growth of population of this district at a par rate with the other parts of Bengal. Further research on this line may help to throw more light on the problem. But as against this slow growth of population, there is the redeeming feature that the "percentages of families having 2 acres or less are fewer in Birbhum than in the other districts of Bengal", and the author admits that "we are frankly at a loss to explain this anomaly." To us, however, the position does not appear to be so anomalous, and the missing link in the explanation of this apparent anomaly seems to lie in the comparatively slower growth of population, and the consequent fewer subdivisions of holdings.

Part II, dealing with varieties of paddy, types of land, forms of tenancy farms is a veritable source of first-hand information. It will interest the readers to know that varieties of rice grown in Birbhum comes up to about 200. Jots or farm tenancies of this district have generally five different forms, (1) Nij jot or ower cultivation, (2) Mahindra jot or cultivation by a paid servant, (c) Krishan jot, (d) Barga jot, (e) Thika jot. Krishan & Barga cultivation, accounting for no less than 4/5 of the entire area, seems to be the most popular form of farm-tenancy. From this the author deduces the conclusion that the status of bargadars should be improved, and that the tillers of the soil should be declared as the real tenants. The point raised is of a highly controversial nature, and all readers may not be in a position to see eye to eye with the author in reaching the conclusion of such a sweeping character.

In the concluding part, the author has tried to visualize the future of the land-problem of Bengal. "If the yield of paddy in Birbhum is lower than the average yield for the whole of Bengal, the yield of Bengal is very near the lowest among the paddy growing countries of the world." The average yield per hectare in India is only 14.6, whereas in Spain it is as high as 61.9. The factors responsible for the present low yield paddy in India are, according to the author, (1) deficient water supply, (2) failure or destruction of crops, (3) agronomic practices and the manurial treatment of soil, (4) uneconomic holdings. On each head, the author offers valuable suggestions for removing the defects of the land. The traditional method of cultivation by a primitive plough can be easily replaced, without much cost, by a more up-to-date and efficient instrument. With a little more care the nitrogenous deficiency of the soil can be greatly removed. "The handling of farm-yard manure at present leaves a great deal to be desired". The waste of cow-dung as a fuel is indeed deplorable, and to avoid this waste re-afforestation of wastelands is recommended. The importance of composts is stressed, and "without involving any extra cost it would enable the cultivator...to provide the simplest method of increasing the fertility of the soil." These are recommendations which deserve careful

consideration and the book is sure to prove useful to its readers, lay-men and specialists, as well as those who are directly interested in the agricultural industry.

Some of the wider issues of agricultural problems about marketing, prices etc. which have only been briefly touched upon require, however, a fuller treatment. The book has been enriched by the inclusion of 47 Tables, two appendices and a glossary.

Visva-Bharati Football League

Visva-Bharati Football League which commenced on August 1 was brought to a successful conclusion on September 1 when Siksha-China-Bhavana 'A' team met the combined Staff & Rest eleven. Both the teams having had an equal number of points and heading the League table, put up a stiff fight for the honours. Excitement ran high and there were thrills a-plenty. Excellent football was witnessed. Better opportunism and an element of luck favoured the Staff & Rest team who scored the only goal of the match in the first moiety. A penalty kick awarded in favour of the other team did not materialise in a goal and the veterans romped home with the honours of the match and league.

The League Table is given below. Patha-Bhavana who come at the tail-end deserve honourable mention on account of the last game they played with the Kala-Sangita team. The match was as good as lost to the Patha-Bhavana. In the second half, however, they caught up with the two-goal lead of the other side and the match ended in a draw. The two Tom Thumbs of the school team—Paltu and Prabir—played a great game.

Thanks to the untiring efforts of Vinayaka Masoji, our Sports Director, the league fixture had a smooth run from start till finish. All's well that ends well, they say, and the League ended with a sumptuous tea to which members of all the six teams were invited.

League Table.

No.	Teams	W.	D.	L.	G. F.	G. A.	Pts.
1.	Santiniketan Staff & Rest	4	1	X	12	1	9
2.	Siksha-China-Bhavana A	3	1	1	7	1	7
3.	Sriniketan	1	3	1	2	4	5
4.	Kala-Sangit-Bhavana	X	4	1	2	3	4
5.	Patha-Bhavana	1	1	3	5	11	3
6.	Siksha-China-Bhavana B	X	2	3	X	6	2

Hala-Karshana Utsava, 1350 B. S.

The annual Hala-Karshana utsava took place as usual at Sriniketan on August 18. Our Acharyadeva presided. At the outset there was a procession with a song. The processionists included workers of the agricultural department dressed in festive yellow and carrying agricultural implements in their hands. After the party reached the appointed place Acharyadeva was garlanded and Pandit Kshitimohan Sen recited auspicious verses. This was followed by the reading of a printed address given by Gurudeva on a similar occasion some years ago. After this the actual ceremony took place to the accompaniment of the following song :

The Sun shines, the rain pours down in showers,
The leaves glisten in the bamboo grove,
The smell of the newly-tilled earth fills the air ;
Our hands are strong, and our hearts glad,
As we toil from morning till night to plough the land.
The spirit of a youthful poet dances in swaying cadence
Along the meadows, writing its poem of green lines,
Stirs of thrill ripple through the ripening rice field,
The Earth's heart is joyous in the sunny October hours
in the cloudless nights of the full moon
As we toil from morning till night to plough the land.

Acharyadeva then addressed the gathering in the following words :*

"When we want to pay our respects our heads touch the earth. It is again on the lap of the earth that we raise our homes. We play our first childish games with lumps of clay. When we grow a little older we beguile ourselves with earthen toys. We grow our crops, lay out our gardens on the bosom of the Earth—our mother. It is to her that we go for our harvest of flowers and fruits. She sustains us, she is our ultimate resort in grief and sorrow and her loving lap is our last resting place.

Let us therefore accept the bounty of Mother Earth in a spirit of joy and thankfulness. In this lies the significance of today's ceremony. Our Gurudeva has referred to the age of King Janaka as the golden age of our civilization. When I first visited Sriniketan years ago it was as King Janaka that he appeared before my eyes. It was on a similar occasion that I saw him driving the plough with his own hands. I wish I could paint you that picture of the mother and son ; but alas, it is not possible to call back those that are no more. But he has left us his songs calling upon us to till the land 'with our hearts glad'. That joy we must instil into our toil. If we fail to do so, we shall only sow the seeds of sorrow and reap the harvest of pain".

After the address Pandit Kshitimohan Sen chanted a sonorous Vedic hymn addressed to Mother Earth. The ceremony came to a close with a song. There was a big number of people from neighbouring villages to participate in the utsava.

* Summarised from the report of the address taken down by Ranees Chanda—Ed.

My First Impressions

By Sampson C. Shen

Ever since Dr. Rabindranath Tagore visited China in the year 1924 (I was a mere boy in the Primary School at the time) I have felt attracted by the name of Santiniketan, the abode of peace. I have been looking forward to making my pilgrimage to this shrine of culture, with the longing of one born to a world of tumult and chaos looking forward to the haven of tranquility. From days of yore India has been known in our country as the happy land of the Western Heaven, where altruism prevails and egotism, which is universally regarded as the sole cause of human misery, never exists. You can imagine therefore what an alluring prospect opened out to me when it was found possible for me to make the visit.

Naturally when I finished my university career in the Central Political Institute in 1940, I began to entertain the idea of visiting the Western Heaven. But the war needed my service in my own country for three years until last spring when I appeared and passed an examination qualifying me for a government scholarship tenable in Indian Universities for prosecuting post-graduate studies. I was among the ten students to qualify, and, as good luck would have it, I was assigned by the Chinese Ministry of Education to come here.

It is now about three weeks since I reached here and paid my obeisance to the memory of the great Poet-Philosopher. Unfortunately for me, I fell a victim to what is called *Indian* fever in China, and to which our Chinese brethren are prone, immediately on arrival. As a result of this I had to keep to my bed for three whole days and suffer the annoyance of a forced confinement. This experience has in no way been able to diminish my love for this place. It grows more and more as the days go by.

'Return to the bosom of Nature' has always been the cry raised by eminent thinkers throughout the world. By returning to Nature and by acting upon the voice of conscience and reason, Confucius said, humanity can reach to the path of salvation. The very first impression that came to me on my arrival here was that Gurudeva and his successors have been successfully putting into practice what so many thinkers in the past have prayed for but have not been able to realize. They have discovered the right path.

Mankind has been in fetters for so long that it is not an easy task to retrace its steps to the naturalness and spontaneity of the original state. Comparatively speaking handicaps are much less in India on account of the long pacifist tradition of the country and the people. In my own country the war of aggression has left everything out of gear. Let me give a typical instance. The late Dr. Tsai Yuan-pei, formerly President of Academia Sinica and one of the foremost Chinese scholars during the last decades, had devoted himself to the task of popularizing the ancient arts of China and tried to promote aesthetic studies in our country in order to fight the forces of hatred and ugliness. He

cherished the same ambition as Dr. Rabindranath Tagore ; but what little the former attained did not amount to one-tenth of the latter's achievement. This was not due to the fact that Dr. Tsai passed away (he lay down his life for the sake of his country and the world) with his task undone but because in the last century the atmosphere and environment in China was not peaceful or conducive to creative efforts. And now even the first foundations Dr. Tsai so laboriously laid down, have been pounded into dust and ashes by the onslaught of the militarist power of Japan. Renaissance in China, after this preliminary set-back, awaits the fulness of time. But we are working hard to bring it about, steadily though slowly, and have to work from the very beginning. It gives me very great happiness therefore to see that in our sister-country and particularly in this abode of peace normal activities are being carried on in spite of the war.

I am firmly convinced that to ensure lasting peace in this war-scarred world, it is essential that our two countries, India and China, should co-operate and bring their best gifts of the spirit for the benefit of the world at large. During my first interview with Pandit Kshitimohan Sen, under whom I shall have the privilege of studying, the eminent scholar told me that there are many common points between China and India. This trait of similarity I prefer to call by the name 'oriental', and Santiniketan is a centre of oriental culture. I endorse what Dr. Y. H. Ku, Head of the Chinese Educational and Cultural Mission to India, pointed out when he visited India a few months ago. He said that Gurudeva and his Santiniketan belong not only to India but to China as well. It is no wonder therefore that I am already feeling at home in this abode of peace.

The figures given below, show how production and sale of the Weaving section of the Silpa-Bhavana, are steadily progressing inspite of all sorts of difficulties at the present moment. As many as 139 families of weavers in different villages of this district are employed under this section.

Months	Production.		Sale	
	1942	1943	1942	1943
April	1,932-11-0	11,574- 3-0	1,099-12-9	5,540 13-0
May	3,343-13-6	10,740- 1-0	3,150-12-6	5,922-14-0
June	2,671- 8-6	11 504- 3-0	2,171- 0-6	6,148-14-9
July	4,205- 3-6	9,002- 5-0	2,977- 4-0	6,361- 6-9
Total	12,153- 4-6	42,820-12-0	9,398-13-9	23,974- 0-6

(Continued from page 28)

Tagore ; a portrait-study of Gurudeva by Sir Muirhead Bone and a photograph of his taken in the latter days. The cover design by Ramendranath Chakravarty, general get-up as well as printing leave nothing to be desired. Should we but be able to maintain the standard set by this issue, we are sure our *Patrika* will make a name of its own in the history of Bengali journals. The Editorial Board has been constituted as follows : Editor : Rathindranath Tagore ; Asst. Editor : Pramathanath Bisi ; Members : Charuchandra Bhattacharya Prabodhchandra Sen Pratulchandra Gupta & Pulinbehari Sen.

...

Among the better known works of Kalidasa, *Meghadutam* occupies a unique position ; as a piece of purely imaginative writing this slender book of 121 verses easily ranks with the best of world's literature. Bengali readers not initiated in the intricacies of the Sanskrit grammar and yet keen to take some pains to read and appreciate *Meghadutam* in the original, will find their task rendered both easy and pleasant if they can get hold of a copy of the book edited by S. Rajsekhar Bose and published by the Visva-Bharati. This book of translations in easy-flowing Bengali prose of the Sanskrit verses, with prose-order of the original text accompanied by notes and comments wherever necessary, constitutes the first of a series of books on Sanskrit literature to be published by us. The book is priced at Rs. 1-8-0 only.

...

Lay readers will be able to form a fair idea about the scientific discoveries of Acharya Jagadischandra Bose and about

his signal contributions towards the study and understanding of plant life from *Jagadis-chandrer Abiskar* (Discoveries of Jagadischandra)—a small book compiled by S. Charuchandra Bhattacharya and published under the Visva-Vidya Sangraha series. Visible and Invisible Rays ; Wireless Telegraphy, Response to External Stimuli ; Plant Life and such other difficult topics have been dealt with in very simple Bengali and the common reader is bound to derive both pleasure and profit from this book.

...

In addition to the exhibition of vacation-work done by the staff and students of the Kala-Bhavana and the running exhibition of every new work done by them, an exhibition of Gurudeva's paintings and toys by Acharya Abanindranath Tagore was specially arranged in the Kala-Bhavana Museum, on the occasion of the second death-anniversary of Gurudeva.

...

The final match of the Suhrid Cup Tournament came off on August 21 with the first two groups of the Patha-Bhavana contending for the honours. An exciting contest ended in a draw in spite of the extra time played. There will be a replay in the near future—*minus* the usual refreshments.

...

Dubrajpur High School was the first visiting team this season to play a friendly foot-ball match with our Patha-Bhavana eleven. The latter scored an easy win—two goals to nil. Local teams from Bolpur played two friendly games with us. Both ended in a draw.

...

Now that the rainy season is practically over, Basket-ball is steadily gaining ground. The opening contest between the boys of Patha-Bhavana and Siksha-Bhavana resulted in a 15-45 pts. victory for the latter.

So far as Basket-ball is concerned the girls are in no way behind-hand. They practice regularly and the standard of the game as played by the Sri-Bhavana is pretty high. On August 30 a friendly contest was arranged between Patha-Siksha and Kala-Sangita teams. The ground became slushy after a heavy shower coming of a sudden just before the interval. The rough-and-tumble that followed took away much of the interest of the game. It had its exciting moments nevertheless for the few partisans who braved the rain and cried themselves hoarse. The match ended in favour of the Kala-Sangita team who scored 15 pts. to Patha-Siksha's 8 pts.

...

Vriksharopana utsava was held in the village of Damdama near Kopai on August 11 with Adhyaksha Anil Kumar Chanda presiding. Tarakchandra Dhar and Nirmalananda Ghose addressed the villagers on behalf of the Village Welfare Department, Sriniketan, explaining the significance of the utsav and encouraging the leaders of the village to sink their petty differences and make a concerted attempt for uplift work. Vriksharopana utsava was also held at Bandhgora village on August 28.

...

More than 25% of the land previously lying fallow in Pearsonpalli have recently been brought under cultivation by the Santals under the direction of the Village

Welfare Department. A good crop is expected.

...

The Institution closes for the Pujah vacation on Wednesday, the 29th September, 1943 and will re-open on Thursday, the 4th November, 1943.

...

The Santiniketan-Sachiva has addressed the following circular letter to the guardians of the wards at Santiniketan :—

You are aware that in view of an abnormal increase in the cost of food materials, we were compelled to increase the monthly residential fee by Rs. 2/- with effect from July, 1943. But in spite of this enhancement, we are having heavy deficits in the Kitchen every month. So far we have been meeting the deficits in the hope that the situation will improve. As we are no longer in a position to do so, we are again compelled to increase the monthly residential fee to Rs. 35/- for the Patha-Bhavana (School) and Rs. 38/- for the other departments, with effect from Nov. 1, 1943.

We deplore the necessity compelling us again to increase the fee. But we appeal to you in the interests of the Institution to co operate with us by agreeing to pay the enhanced rate we have been obliged to impose.

...

On August 29 Prabodh Chandra Sen, Rabindranath Adhyapaka of Bengali Literature, delivered a lecture on Rabindranath's Vision of History at Sinha Sadan.

...

Friends and admirers of S. J. Pramatha Chaudhuri accorded him a reception at Udayana on August 18 to mark the seventy-

fifth birthday anniversary of the veteran man of letters. Pandit Kshitimohan Sen recited appropriate Vedic verses of felicitation wishing him health, happiness and long life and Acharyadeva presided. S. Chaudhuri thanked those present for their good wishes.

...

Under the joint auspices of the Visva-Bharati Publishing Department and the Calcutta branch of the Santiniketan Asramika Sangha a memorial function was arranged on August 16 at Vichitra Bhavana on the occasion of the second death anniversary of Gurudeva.

Prasantachandra Mahalanobis, Pramathanath Bisi, Santideva Ghosh, Charuchandra Bhattacharya, Somnath Maitra and Amiya Chakravarty gave readings and recitations from various works of Gurudeva. The following gave songs suited to the occasion: Supriti Devi, Santideva Ghosh, Samares Chowdhuri, Sunil Roy and Dwijendra Chowdhuri. There were also five songs sung in chorus by the students of Gitabitan and Gitabharati.

...

Fourteen candidates appeared from the Patha-Bhavana at the last Matriculation examination and eleven passed; 2 in First Division, 3 in Second Division and 6 in third division. Parimal Chakravarty has secured over 80% in Sanskrit, Mathematics and Science and over 75% in the aggregate.

...

Prospects of paddy crop this year in the immediate neighbourhood appears to be quite satisfactory. We anticipate a good harvest. This is but a faint silver lining in the black clouds. We understand that the cost of rice per maund touched Rs. 38/- in the town of Bolpur last month.

...

Sampson C. Shen, a graduate of the Central Political Institute of China and one of the ten students who have been sent out

to India by the National Government of China for prosecuting higher studies in Indian Universities, arrived here last month. He has been attached to the Vidya-Bhavana as a student of Indian Philosophy and languages. Elsewhere in this issue appears an article by Sampson C. Shen giving his first impressions about Santiniketan.

...

The following further appointments were made in course of the last month: Nikhil Charan Basu, M. A. as a Coach and Sudhir Krishna Ghosh, M. Sc. as an adhyapaka of Geography in the Patha-Bhavana; Kanika Mukherji, an ex-student, as a temporary teacher of Rabindra Sangit in the Sangita-Bhavana; Bibhuprasanna Sinha, B. Com., as a general assistant in the Kala-Bhavana and Nirmal Chandra Sircar as a clerk in the General Office.

Kanti Ghose has joined the China-Bhavana staff as an honorary instructor in Bengali.

...

We are glad to announce the appointment of Haridas Mitra as Rabindranath Fellow in Indian Art and Aesthetics. S. Mitra has a distinguished academic career behind him and has been engaged in higher research ever since he passed his M. A. degree examination of the Calcutta University in 1916. He has studied the basic subjects of Indian Art and Aesthetics under competent masters, both Indian and Foreign, including Dr. Sten Konow, Dr. Mark Collins, Dr. Otto Strauss, Mahamahopadhyaya Principal Asutosh Sastri, S. Akshay Kumar Maitreya, Mahamahopadhyaya Principal Gopinath Kaviraj and others. He was one of the first batch of research students to have joined the Vidya-Bhavana in 1921 when the Visva-Bharati was formally inaugurated. We extend to him our hearty welcome.

Obituary

We are deeply grieved to announce the death of Dwarkabai Thappa, a fourth year student of the Siksha-Bhavana. The melancholy event took place in Kalimpong on August 2, 1943. During the short time she was a student here she endeared herself to all of us by her sweet disposition and her premature death will be mourned by her many friends and teachers. We convey our heartfelt sympathies to her bereaved parents.

...

A promising life was cut in its prime by the passing away of Satyabrata Majumdar, a former student of the Siksha-Bhavana. The death took place at Bhubandanga in the early hours of the morning of August 28 after a short illness. We offer our condolence to his widowed mother with whom we share the loss.

...

Alumni News

We offer our hearty congratulations to the following of our ex-students :

Narendranath Sen Gupta (ex-Siksha) who was married to Sm. Preeti Niyogi in Calcutta on August 12 last.

Chinta Subba Rao who appeared at the last M. A. examination of the Benares Hindu University and was placed first in first class.

Santiranjana Bose (ex-Kala) who has been appointed a teacher of arts and crafts in Vasant College for Women (Theosophical National Women's College) in Benares.

The following record of rain fall in this locality will be of interest to our readers :—

	Jany.	Febry.	March.	April.	May.	June.	July.	Aug.	Total.
1942	0.00	1.05	0.93	0 82	4.48	11.69	9.64	18.10	46.71
1943	0.19	0.61	0.56	0.93	2.49	5.15	26.24	11.97	48.14.

Highest fall in a day (in 24 hours) :—

1942 — 3.80 in August
1943 — 8.89 " "

New admissions have been quite satisfactory this term. The following figures show a departmentwise, as well as provincewise distribution of the newly admitted students :—

Patha-Bhavana — 73 ; Siksha-Bhavana — 86 ; Kala-Bhavana — 31 ;
Vidya-Bhavana — 2 ; China-Bhavana — 4 ; Sangita-Bhavana — 14 = Total — 210.
Bengal — 161 ; Bihar — 5 ; Sind — 1 ; Assam — 7 ; Madras — 5 ; U. P. — 5 ; Punjab — 3 ;
Bombay — 9 ; Rajputana — 4 ; Mysore — 2 ; Burma — 2 ; Nepal — 1 ; Orissa — 1 ; Java — 1 ;
China — 3.

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

Volume XII

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Number IV

Santiniketan and Sriniketan

The year 1843 was a memorable year in the life of Maharshi Devendranath Tagore. In April of that year he started the Tattvabodhini Pathsala at Bansbere, in August he published the first issue of the Tattvabodhini Patrika and in the month of December he was initiated formally in the Brahmo faith. While conducting the usual mandir service on Wednesday, the 8th September, Pandit Kshitimohan Sen took the opportunity to remind the congregation that they were in the midst of the centenary year of the initiation of Maharshideva—the spiritual founder of the asrama. He further explained how the three important events which followed in close succession in Maharshideva's life were interconnected with one another and how they exercised a profound influence on all his future activities including the establishment of the asrama itself.

...

The current issue of the *Visva-Bharati Quarterly* (Vol. IX, Part 2, Aug. – Oct. 1943) opens with the English translation of Gurudeva's well-known poem "Mrityunjaya", followed by an article on "Hindu-Mussalman" in which Gurudeva analyses the root cause of

Hindu-Muslim tension in India. In "Price of Hunger" (a poem translated by Dr. Amiya Chakravarty) Gurudeva voices in burning prophetic words the anguished protest of the hungry, homeless millions of Bengal. Rathindranath Tagore continues his interesting reminiscences of his father during their 1914 trip to Ramgarh "In the Himalayas." Prof. Baldoon Dhingra of Lahore discusses in a learned paper the conception of "Genius and Freedom of Mind" in the philosophies of Schopenhauer and Spinoza; and Prof. A. Haye analyses the "Tendencies in Modern Literature." Prof. Humayun Kabir analyses the recommendations of the Floud Commission and pleads the case for the abolition of the Permanent Settlement. Other articles of note are "An Iridescent Institution of Islam" by I. C. Bhatnagar, & "Muslims & Indian Sciences" by Bikram Jit Hasrat. Gurudeva's letters to W. W. Pearson have been continued in this number. In response to public demand, the text of Gurudeva's famous national anthem *Jana Gana Mana* in roman script, along with the author's own translation of the same in English and musical notations of

the song according to Bhatkhande system, have been included in this issue. It is hoped they will prove of great help to the numerous lovers of this song outside Bengal.

The illustrations include a reproduction in colour of an oil painting by Ramkinkar Baij depicting the ghastly fate of the hungry skeletons of Bengal's humanity, and a portrait of Mahatma Gandhi in drypoint by Mukul Dey.

Several important publications have been reviewed in this number.

...

An exhibition of the work (paintings and artistic handiworks) done by the students and staff of the Kala-Bhavana during this term was opened in the Havell Hall for five days just before the institution closed for the autumn holidays. The exhibition included a cartoon in colour and in life-size of a panel of illustrations from *Natir Puja* by Nandalal Bose. S. J. Bose has been invited to undertake a fresco painting of these illustrations on the walls of the Kirti Mandir at Baroda.

...

In common with all friends of the Chinese people we mourn the death of President Lin Sen. Tan Yun-Shan, Director, China-Bhavana sent the following telegram to National Government, Chungking : 'Sino-Indian Cultural Society Visva-Bharati China-Bhavana mourn President Lin's demise.' Mr. Wei-Huai, General Secretary of the National Government of China sent the following telegram in reply : 'I am directed to acknowledge the receipt of your message of condolence with thanks.'

...

In order to give some relief to the employees of the Visva-Bharati, the Samsad

has sanctioned a further sum of Rs. 500/- in addition to Rs. 9,000/- already sanctioned, as subsidy for the purpose of making foodgrains available at a cheaper rate. We are expecting a consignment of standard cloth shortly for allotment amongst the menial staff at Santiniketan and Sriniketan. We are glad to be able to say that the cost of rice per maund has come down during the last month. It stood at Rs. 20/- when the *News* was going to the press.

...

'Lok Vani' (a Hindi weekly newspaper of Udaipur) has published the following news :—

'Lok Vani' has received a letter from Santiniketan, in which the students of the institution have expressed their heartfelt sympathy towards the flood-stricken people of Rajputana and have shown their surprise and anxiety to hear of the appalling human and material loss. The letter further adds that much more painful scenes of suffering and hardship are witnessed daily in Bengal. Flood-stricken people are starving in the very neighbourhood of Santiniketan. Still in proof of the sympathy, expressed above the students have contributed a humble offer of Rs. 50/- in advance, in aid of relief work in Rajputana.

...

Umapati Mitra, B.A., Kavya-Tirtha, an ex-student, has been appointed adhyapakā of Sanskrit in the Patha-Bhavana in the vacancy caused by the resignation of Pandit Rameshchandra Chakravarty. Amala Basu has been appointed a teacher of decorative designs and artistic handicrafts for the girl-students of the school. Samarendranath

As Visva-Bharati Impresses Me

By Najoo Bilimoria

What impresses the new-comer or the casual visitor to Santiniketan most is the 'atmosphere' that the natural surroundings and the inhabitants of Santiniketan have both helped to create. Situated in Bengal, in the midst of scenery that is typically Bengali, is a University in the widest sense of the term, a world in miniature. For a true University is not only academic in character, but helps to maintain and foster all the diverse elements that add to life's fulness and richness. And what strikes one as features so distinctive and characteristic of the Visva-Bharati is this very fact that all these diverse elements are brought together and welded into a harmonious whole. That people from all over the country and from different parts of the world gather together under one roof is not a very extraordinary fact ; for after all, if they have the same interests national and colour distinctions between them are superficial. But the fact that those who are engaged in the most laborious and scholarly pursuits of the mind can live side by side with those whose chief interests are agriculture or handicrafts is a more surprising phenomenon in an all too specialized world. Here no pursuit or interest, however trivial by ordinary standards, is regarded as inferior. All the different departments are on the same level theoretically, though the Vidya-Bhavana, Kala-Bhavana and Sangita-Bhavana have established for themselves an international reputation which is not enjoyed by the other departments. The China-Bhavana is a symbol of the essential unity that underlies the cultures and civilizations of two great Asiatic nations—China and India.

Lest life at a University become too intellectual or too scholarly, Sriniketan keeps up the balance, by keeping us in contact with the earth and by acquainting us with the delights of manual labour. And in case, any one should accuse the Visva-Bharati of being 'old-fashioned' in its conception and in its mode of functioning, there is the College to supply a 'modern' touch. The incongruities and the anomalies that characterise academic life in India to-day are toned down and minimised when they function in surroundings as natural as that of Santiniketan. The greatest advantage of the Visva-Bharati life is for the younger children at school, for in them are sown the seeds of a free, natural and spontaneous life that will help them in later years.

Another important feature that strikes one is that the Visva-Bharati is one of the few institutions of its kind in India that is co-educational. It is not enough that men and women should study side by side, but also that they should study the same subjects on an equal footing. There is no suggestion here that women's role in life is so entirely different from man's that their spheres of education should be separate too. Neither are girls sent to the Sangita-Bhavana or the Kala-Bhavana that they may acquire the accomplishments of

dancing and painting in order to add to their qualifications as 'refined and cultured' women. Seriousness of purpose and lightness of heart are the outstanding marks of approach in all the departments. The extra-curricular activities of the Visva Bharati are also distinguished by those very same qualities.

The relation between teacher and student at the Visva-Bharati is characterised by a respect and reverence for the Guru blended with an informality that is but the logical outcome of the natural surroundings. Although the background of Santiniketan is Indian, its spirit is universal and all-embracing and as such is a living monument to the spirit of its Founder.

Poems—A Review*

We welcome the second edition of "POEMS". That the first edition published only last year was so quickly sold out is a measure of the wide public appreciation accorded to this publication. The appreciation was well deserved. It was for the first time that a comprehensive selection of Gurudeva's poems (English translations) was published in one Volume, covering, however cursorily, almost the whole course of his poetic development, from a specimen from *Kadi O Komal* (1866) to the last poem dictated by him before his death. There are 131 poems in all (the first edition contained 122 only), arranged chronologically and divided into four Sections roughly corresponding to the four major divisions in the Poet's writings. Serious students of his literature will find the Appendix most valuable. Every translation has been traced to its original poem or song and the date of its composition or first publication given. It is the first time that an English publication of Gurudeva's has been edited with such care.

All the translations are by Gurudeva himself, except twelve which were done after his death by Dr. Amiya Chakravarty. Gurudeva's own translations are, as is well known, almost new creations, with a rhythm and beauty which only he could achieve. Dr. Chakravarty's translations are literal renderings and have a distinction all their own. That literal renderings need not read bald and in the hands of a sensitive and gifted translator can retain, apart from the meaning of the original composition, some at least of the structural strength of its form, is the impression one derives from a study of this admirable attempt.

* *POEMS* : By Rabindranath Tagore. Edited by Krishna Kripalani in collaboration with Amiya Chakravarty, Nirmalchandra Chattopadhyaya and Pulinbehari Sen. Visva-Bharati, 2 College Square, Calcutta. Price : Rs. 5/- (Superior Edition) & Rs. 3/8/- (Cheaper Edition).

The book is frontispiced by a fine portrait study of Gurudeva by Gaganendranath Tagore. Another item of interest is that the MS. dated 1890 of the author's very first attempt (on record) at English translation of his own poems has been reproduced in facsimile. The printing, paper and the binding of the book are excellent, and the price, considering the quality of the get-up, moderate. No lover of Gaurideva's English writings will be able to resist the temptation of possessing a copy of this new edition.

“The Post Office” in Madras, August 7, 1943.

Marjorie Sykes

On August 8 and 9 a few paragraphs appeared in the Madras dailies, recording meetings held on the 7th under various auspices in honour of Gurudeva's memory. The Women's Christian College found no mention in the news, but August 7 was a memorable day here too—in fact we are inclined to feel that our commemoration was the best of all !

When the College re-assembled at the end of June we decided that the very first possible week-end, that of August 6-7, must be devoted to an effort to raise funds for our college social service work ; that it should be a dramatic entertainment ; and that “The Post Office” should be the main item on the programme. Not many days later, the existing English version was rejected as acting material, because of the incompatibility between an essentially Indian play and the rather artificial foreign diction in which it was clothed. Gurudeva's thought and imagination, springing from the soil of India, must speak through an Indian language, and the Indian language most widely used and understood in Madras is Tamil. Well, why not ? Bengali students of the college found a copy of a recent edition of ডাক-ঘর ; members of the staff pooled their knowledge of Bengali, Tamil, and the thought of Gurudeva ; and a weekend's hard work resulted in a version which reflected at least something of the vivid, magical, yet homely beauty of the Bengali, and, as events proved, stood the test of the stage.

The group of Tamil students in the college, on whose shoulders the main responsibility fell, rehearsed with a will. As the weeks went by we realised that we could have chosen no more fitting play with which to commemorate Gurudeva, and no more fitting beneficiary than the new slum nursery school for which we were raising funds. To take from the streets a couple of dozen dirty, half-starved, neglected mites of three to five years old, and to give them, at least from nine to four o'clock each day, “a home and

a school in one", where they can eat good food, and learn through free and happy play to enjoy cleanliness and order—what could be more in keeping with Gurudeva's educational and social ideals? The nursery school was opened in faith early in July; when a tired but happy College met for a late supper on the night of August 7, it had raised eleven hundred rupees—more than enough to cover the cost of the school for the first year of its life.

But if our performance had been a success only in the financial sense, we should have felt that we had failed in what mattered most. The most satisfactory thing of all to those members of the staff and audience who knew something of Santiniketan, was that the Tamil girl actors entered so deeply into the spirit of the play and interpreted it so convincingly to their audience. We were laughingly accused of stealing real little boys to take the parts of Amal and his play-mates; and *Thakurda* gave a magnificent and moving performance, culminating in the solemn recitation of "In front lies the ocean of peace" (সমুখে শান্তি পারাবার) in the dim blue starlight of the closing scene.

I hope Santiniketan readers will be interested in this short account of the doings of a South Indian college which is striving for the same ideals of freedom, beauty and truth for which Gurudeva established his own great school. We want to offer Santiniketan our sincere thanks for the inspiration which made our Tamil "Post Office" first a possibility, and then a lovely reality, a worthy celebration of August 7.



Rabindranath Memorial Fund.

We give below a list of donations received upto 20 9. 43
for the Rabindranath Memorial Fund.

Name & address.	Amount.	Name & address	Amount
Dayaram T. Shahani	5-0-0	Through Major Gl. H. C. Buckley, I. M. S., Agra	750-0-0
Brahmacharini Prabha	2-0-0	Through Mother Superior Loreto House, Calcutta	300-0-0
Akshayalal Mukherjee, Sibpur, Howrah	50-0-0	Through Jt. Secretaries, The Kanara Sarswat Association, Talmakiwadi, Bombay	105-0-0
Sm. Katyayani Devi, Jadavpur	5-0-0	Anonymous Donor	50-0-0
Baroda Kanta Roy	100-0-0	Through Mrs. Anjali Das, Akola, C. P.	145-0-0
J. N. Datta	25-0-0	" Debendranath Mandal, Chairman, Hooghly Municipality	100-0-0
Students & Staff, Deshabandhu School, Chinsura	70-0-0	Narsibhai Iswarbhai Patel	25-0-0
Sm. Priti Debi	5-0-0	G. S. Naramasanty, Pamur Guntur. Madras	20-2-0
Through : S. N. Guha, Esqr., I. C. S., Secretary, The Elementary Teachers Association, Bhavani	302-7-9 1-0-0	Through Siyaram Sharan Gupta, Jhansi	181-0-0
Jnanendranath Chattopadhyay, Jamshedpur	15-4-0	" Hony. Secretary, T. M. M. O. C., Jaffna, Ceylon	25-0-0
Purnendunath Tagore, Calcutta	1,000-0-0	Through Sm. Mahasweta Debi, Calcutta	32-0-0
Mahabir Prasad Gupta	10-0-0	Iswarlal G. Desai, Surat	25-0-0
Satish Chandra Prasad Singh, Patna	33-0-0	Through Mrs. Vimla Sitalvad, Bombay	4,500-0-0
Prof. Kshetrapada Chatterjee, Allahabad	5-0-0	S. K. Banerjee, Dilkhusa, Lucknow	5-0-0
Through : Norottambhai Dahgabhui Patel	113-2-0	Shalogram Chattopadhyay, Burma	200-0-0
Through : Mrs. Rama Debi, Purnea	100-0-0	Lt. B. N. Singh, I. M. S. Meerat	10-0-0
Anathbandhu Basu, Calcutta	25-0-0	Through Sushama Gupta, Allahabad	181-8-0
Through : P. Gupta, Girls High School, Giridih	15-0-0	" Sm. Biba Mahendra Kaur Bedi	200-0-0
Charu Lal Mukherjee, Chinsura	25-0-0	Mrs. S. K. Sen, Calcutta	300-0-0
Mrs. Parul Sen Gupta, Chinsura	44-0-0	Students of Standard VI of Babu Pannalal Puranchand Jain High School	79-0-0
Rabindra Memorial Committee, Silchar	90-0-0	Bhavnagar Students Union	31-4-0
Through : Headmaster, Khansama M. E. School, Dinajpur	6-9-0	Through Sm. Maya Gupta, Hazaribagh	125-0-0
Dasoude Ram, Dialpura, Nava State	5-0-0	Nanda Kishore Mathur, Agra	10-0-0
Lalchand, Jagjivan Pachora, S. Khandesh	3-0-0	Ranajeet Singh of Sehai, Patrabazar, U. P.	8-0-0
Headmaster, Harsahai Jagadamba Sahai High School, Cawnpore	15-0-0		

Name and address	Amount	Name & address	Amount
Through Mrs. Anjali Das, Akola, C. P.	59-14-0	Birendranath Guha Thakurta, Bagerhat	8-8-0
" Snehalata Roy, Calcutta	180-0-0	J. N. Khanna, New Delhi	7-0-0
Manager, Matrubhumi Printing & Publishing		Sudhiredra Sinha	3-0-0
Co. Ltd., Calicut	14-0-0	Aswini Kumar Sharma	3-0-0
Mrs. Usha Haldar	100-0-0	General Secretary, Chhatra Sanskriti	
Amarnath, Lahore	10-0-0	Parishad, Senhati	4-0-0
Rai Sahib Ch. Pratap Singh Rais	25-0-0	Asiruddin Ahmad, Jamtara	3-6-0
Kerala Mahila Samaj, Cannanore	20-0-0	Mamata Ghoshal	21-4-0
Dr. H. A. Rao, Myotha	3-0-0	Dr. Hari Krishna Das, Gauhati	250-0-0
Through Sm. Roma Goswami,		Through : Himansu Sen & Himansu	
Calcutta	515-12-0	Sinha, Giridih	210-8-6
Through N. J. Nayudu, Nagpur	111-11-0	Dhirendranath Chatterjee, Benares	
Namita Mazumdar,	5-0-0	City	10-0-0
Marshal & Madame Chiang Kai-Shek	50,000-0-0	Manmatha Kumar Bose, Doars	12-12-0
S. R. Venkata Krishna Mudaliar	10-0-0	S. Dutta, Jamshedpur	8-0-0
Through D. C. Sanyal, Bareilly	104-4-0	Bankim Chakravarty, Dhalbhum Raj	50-0-0
" Ajodhyanath Adhikari,		Through Headmaster, Doon School,	
Howrah	216-0-0	Dehra Doon	850-0-0
A. P. Sarkar	2-0-0	Bhupesh Chandra Dutta, Arrah	9-4-0
Sm. Gayatri Debi, Boston, U. S. A.	150-0-0	A. K. Roy, Karanpur	150-0-0
Through S. Das Gupta, Chittagong	300-0-0	B. A. R. Krishnadas, Bangalore City	10-0-0
" A. B. Mukherjee, Chinsura	901-0-0	H. O. Krishnaswamy, Bangalore City	50-0-0
" Debendranath Mandal, Hoogly		Secretary, Binapani Club, Jamshedpur	85-0-0
Chinsura Municipality	110-0-0	Ashutosh Bagchi, Calcutta	10-0-0
Jyotish Ch. Sen, Calcutta	5-6-0	Mrs. Sarajubala Dutta, Calcutta	50-0-0
Mrs. Labanya Chakravarty,		S. N. Mazumdar Esq I. C. S., Patna	1,002-8-0
Santiniketan	22-8-0	Sm. Maya Datta	5-0-0
Teachers & Students of Bethune Collegiate		Hiralal Jain & others, Rajputana	6-0-0
School	100-0-0	Gopal Chandra Banerjee, Mymensingh	3-6-0
B. C. Mitra, Bannu	10-0-0	V. S. Devadhar, Benares	35-0-0
Vishwambhar Nath Arya, Dharampur	11-0-0	Amulya Pal, Chandpur	10-0-0
Sm. Hemanta Bala Debi & others	21-0-0	Mantri, Hindi Sahitya Samiti,	
Bhupendranath Bhattacharya	10-0-0	Nagri P. O.	5-5-0
Mrs. J. D. Gupta	50-0-0	Reba Bagchi, Bilasipara, Assam	5-0-0
Haranath Banerjee	5-0-0	A. C. Nag, Khulna	20-0-0
Binoy Bhusan Sen	5-0-0	Secretary, Chhatri Sangha, Girls High	
Ramesh Chandra De	2-8-0	School, Chaibassa	15-0-0
Secretary, Rabindra Memorial Committee,		Through Head Master, G. D. L. Institution,	
Jamtara	14-2-0	Rampurhat	8-8-0

Name & address	Amount	Name & address	Amount
Kalidas Chatterjee	25-4-0	Shantichand K. Jhaveri, Bombay	1-0-0
Jagadish Chakravarty, Chittagong	51-0-0	Premchand Onkardas Nahata, Bhuswal	2-0-0
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Ananga Mohan Roy, Baniban	7-4-0	Calcutta	1-0-0
Mmle. C. Bossenec	100-0-0	Raghupati Kundu & Co. Nadia	10-0-0
P. N. Roy, Calcutta	400-0-0	Banabala Debi, Pakur	5-0-0
Mrs. Saraju Dutta	50-0-0	Hari Ganesh Ambedkar, Nagpur City	10-0-0
Bibhuti Bhusan Ghosal	3-0-0	N. K. Das Gupta, Calcutta	5-0-0
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Mrs. Indira Debi Chaudhurani,		Ajoy Kumar Ghose, Cawnpore	1-0-0
Santiniketan	10-0-0	Chandrakant J. Shah, Ahmedabad	5-0-0
Dhirendranath Chaudhury, Bogra	2-0-0	Kanyalal J. Shah, Ahmedabad	5-0-0

(Continued from page 40)

Banerji and Sailendranath Roy, B.A. have been appointed Typist and General Assistant in Siksha-Bhavana Office and Santiniketan Office respectively. Bimal Chandra Chaudhuri has been awarded a special scholarship in the Sangita Bhavana.

The following is a complete list of students who have been awarded Birbhum scholarships with effect from July 1, 1943 : Abani Sinha and Bhutnath Pal in the Kala-Bhavana ; Basanti Mukherji, Sankarlal Mukherji, Jnankumar Dutta, Purna Chandra Majumdar, Lutful Haque, and Anil Chakra-

varty in the Siksha-Bhavana and Amiya Kumar Chaudhury in the Sangita-Bhavana. The scholarship awarded to the first four amounts to Rs. 8/- and to the rest Rs. 4/- per month.

In our asrama autumn is always associated with a spirit of holiday. We do not know how far Gurudeva's *Sarodatsava* is responsible for this feeling. However that may be, Puja holidays are always ushered in here with picnics and dramatic performances. Of the later there were two held during the last month—Gurudeva's *Bashikaran* presented by girl-students of Sribhavana and

Parasuram's Birinchi Baba by Siksha-Bhavana students. There are a few more plays in the offing.

...

Adhyapaka Haridas Mitra, the newly appointed Rabindranath Fellow in Indian Art and Aesthetics has issued the following appeal through the columns of the *News* :—

In connection with the recently inaugurated Rabindra Research Fellowship in Indian Art & Aesthetics, it is proposed to prepare a complete bibliography of all available and extant works in manuscripts or in print on the basic subjects of Indian Art & Aesthetics. It is long since the great *Catalogus Catalogorum* was published and the work is naturally silent about the later finds.

All learned societies in India and abroad, are therefore respectfully requested to help kindly this undertaking, inaugurated under the direction of Acharya Nandalal Bose, Adhyaksha, Kala-Bhavana—by gifts of their Catalogues and Notices of Manuscripts

Gifts of printed books, and copies of manuscripts would be all the more useful and would form permanent testimonies of the donors' liberality to this Institution—Visva-Bharati and the Art Department—Kala-Bhavana, especially.

...

A small party of some of the senior students of the Kala-Bhavana left for an extensive tour during the holidays. They will visit the caves at Ajanta and Ellora in course of their tour.

...

Several outside teams expressed a desire to play friendly football matches with the Visva-Bharati team. Owing to the unusual

rise in the price of food materials, we regret, we have been able to invite only a few of these teams.

On September 4 we played friendly match with the Bankura Medical School team. The game attracted a large crowd from Bolpur. An excellent game resulted in a 2 to 1 victory for us. On September 8 Vidyasagar College team from Suri played an up and down game with our eleven. The match went in our favour (2 to nil) after a stiff fight. Rajshahi College team measured their strength with ours on September 12. It was a dull and ineffective game (although both the goals were repeatedly attacked) and ended in draw. Our Patha-Bhavana eleven were taken by surprise by the Bolpur High School team who carried everything before them when the two teams met at a friendly contest on September 2. It was an exceptionally fast game and the visitors scored three goals before our boys could dig themselves in. The honours thus lost was somewhat recovered by the junior boys of the Patha-Bhavana (3rd group down) who played with a similarly constituted team from Bolpur High School and defeated them by two goals to one.

...

The replay for the Suhrid Cup came off on September 9. The first group won the cup and match by scoring the one goal of the match, and the second group went down fighting gamely. Trophies were given away by Smta. Indira Devi Chaudhurani.

...

On September 11 China met Bengal at a friendly Basketball match. The former won by the narrow margin of 30 to 28 pts.

Kala-Sangita girls met Patha-Siksha girls on September 16. Kala-Sangita scored an easy win (16 to 6 pts.)

We offer our best wishes for a long and happy married life to Adhyapaka Ashes Chandra Bandyopadhyay who was married to Srimati Menakarani Devi at Bistupur on August 5 last.

...
A fancy dress competition was arranged at Santiniketan on September 19 under the auspices of the Santiniketan Sammelani. There were more than twentyfour items on the programme and all of them showed originality and imagination. The first prize went to Sitangshu Bhattacharya who appeared in the role of the street-singer, the second to Hasan who was excellent as a Muslim mendicant of East Bengal and the third prize was secured by Khimji who gave a very realistic display of a dullard schoolboy from Gujerat. The special prize for schoolboys went to Pradip who masqueraded as a hoary old man.

...
We are glad to announce the appearance of a cheaper edition (Rs. 1-8-0) of *My Boyhood Days*, English translation by Marjorie sykes of Gurudeva's *Chhelelebeli*.

...
On September 22 Pandit Kshitimohan Sen left for Pillani (Rajputana) where he has been invited to open a conference arranged under the auspices of the Birla College. We understand Pandit Kshitimohan Sen will address the staff and students of the College on Gurudeva as well as on his educational ideals as expressed through the Visva-Bharati. He will also discourse on Medieval mysticism with special reference to the saints of Rajputana.

Publications of the Visva-Bharati as well as the products of the Silpa-Bhavana will now be available to the inmates of the asrama at Santiniketan proper. An emporium has been opened since last month with Rameshchandra Sen in charge. This shop removes a longfelt want and deserves the wholehearted patronage of the inmates and visitors.

...
Adhyapaka Haridas Mitra, Rabindranath Fellow in Indian Art and Aesthetics read a paper in the Kala-Bhavana on *A General Description of the Nature of Indian and Bengali Culture* on September 20. The reading of the paper was followed by a lantern-lecture on *Mahakala*, the Mighty God of Time accompanied with commentaries and explanations in English and Bengali.

...
We are sorry that the B. A. results have not been upto our usual standard though the average of passes is above the University average. Of the 27 students who took the examination 18 passed. We congratulate Chittapriya Mukhopadhyay (II Class in Economics) and Jitendra Kumar (II Class in Hindi) on getting Honours and Goura Pande on getting Distinction.

...
We also offer our congratulations to Khudiram Das Bairagya and Ena Chowdhuri on securing competitive Government scholarships of Rs. 15/- each on the basis of their results in the Intermediate Examination.

...
We offer our grateful thanks to Mrs. Dhirendranath Dutta for her generous donation of Rs. 200/- as financial help to a deserving student in the Siksha-Bhavana.

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**6-3, Dwarkanath Tagore Lane
CALCUTTA**



Editor : Rathindranath Tagore

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Obituary

It is with a heavy heart that we record our sense of loss at the passing away of Ramananda Chatterji who was intimately connected with Gurudeva and his institution ever since its inception. As the first honorary Adhyaksha of the Siksha-Bhavana and a veteran member of the Samsad he co-operated in various fields with Gurudeva in order to uphold and maintain the ideals of this cultural centre. His disinterested service and single hearted devotion to the cause which the Visva-Bharati stands for, the help and guidance that he unstintedly rendered for its smooth working make the loss all the more irreparable for us. As an educationist who always insisted on the true values of education as a fearless upholder of the rights of the downtrodden, as a valiant fighter for the cause of truth and justice, he set up an ideal and standard of his own.

His death is as much a loss to this institution as to the country at large. We share in the grief sustained by his bereaved family and with them we pray for the peace of his soul.

Santiniketan and Sriniketan

We are glad to report that our Acharya-deva has been recently elected an Honorary member of the Vangiya Sahitya Parishad in recognition of the great services rendered by him to the cause of Bengali literature and culture. It may be noted here that Gurudeva was also an Honorary member of the Sahitya Parishad.

...

The anniversary of the death of Raja Rammohan Roy was observed by the asrama on September 27. A commemoration meeting was held near *Chhatimtala* with Prabhat Kumar Mukherjee in the chair. Abul Quasem Adamuddin in a neat little speech pointed out the similarities between Raja Rammohan's unitarianism and Islam. Hazariprasad Dwivedi spoke on the Raja's connection with what he described as the earliest extant Hindi publication and Hirendranath Datta paid a tribute to Rammohan's memory and explained what the Visva-Bharati owed to him. The full text of the last mentioned speech is reproduced elsewhere in this issue. The chairman in his speech explained the significance of the occasion and emphasised the need of emulating the Raja's ideals.

...

We rejoice to learn that Marshal Chiang Kai-Shek has been elected President of the National Government of China. The destiny of his country could not be entrusted to safer hands. We earnestly hope that the Marshal will lead China to a heroic fulfilment and bring to his much ravaged country the blessings of a lasting peace.

Prof. Tan Yun-Shan has sent the following message of felicitation to President Chiang Kai-Shek.

"Heartiest congratulations from Sino-Indian Cultural Society Visva-Bharati China-Bhavana on Your Excellency's installation as China's President. Pray for your long life and health."

...

We are glad to report that Surendranath Kar rejoined his duties as Santiniketan-Sachiva from the beginning of this month. His long rest has greatly helped him to recuperate. We take this opportunity to offer our thanks to Adhyapaka Sailesh Chandra Chakravarty who officiated as Santiniketan-Sachiva during Sj. Kar's long leave and carried on his duties with great ability.

...

Krishna R. Kripalani, Adhyaksha, Patha-Bhavana proceeded on long leave immediately after the Puja Holidays. He has been detained in Calcutta where he was successfully operated upon for appendicitis. We wish him speedy recovery.

...

In the morning of October 2 we gathered together in the mandir and offered prayers for the health and long life of Mahatma Gandhi.

...

The staff and students at Santiniketan raised some money immediately before the Puja Holidays. The entire collection was utilised for providing destitute people with

(Continued on page 57)

Rabindranath and Scientific Education

By Pramathanath Sen Gupta

The world knows Rabindranath as a Poet, but to claim him to be a scientist is to run the risk of inviting severe criticism from the scientific world. Should we not call Rabindranath, who has always sought to realise the truth in Nature, who at every step in his life has fought against blind superstitions and stood against all odds in making the country free from ignorance, a true Scientist ? A true scientist should not rest content by merely adding to our stock of knowledge with new discoveries and inventions. One of his primary functions should be to disseminate scientific knowledge among the masses and to foster a truly scientific mind in them. Though Rabindranath had no scientific contribution to his credit, yet the spirit of a true scientist in him was ever active. His aim was to irrigate and enrich the desert waste of the popular mind with the life-giving shower of scientific knowledge. He wanted the stream of reason to penetrate deeper into that stratum of society which has so long been deprived of proper intellectual nourishment. He wanted to do away with the perennial distinction between the privileged few who secured the best advantages of education and the mass who were denied it.

Holders of academic degrees in science there are many in our country. But unfortunately very few of them have tried to bring the fruits of their valuable experience and knowledge within the reach of the ordinary people. Thus for all practical purposes they have dissociated themselves from the mass mind by setting up an intellectual barrier round them. More than once Rabindranath has uttered a note of warning that for want of proper scientific education blind superstitions are gaining ground. Unless truth in Nature is realised ignorance predominates and society is completely paralysed by fanciful beliefs. That is why he accepted as one of his foremost duties the great task of delivering the country from the curse of ignorance and inertness.

From his earliest boyhood Rabindranath had a special taste for science. When he was a boy of twelve he went to Dalhousie with his father Maharshideva. It was under the vast and clear sky at Dalhousie that he received his first lessons in Astronomy, Maharshideva used to point out the positions and arrangement of the different constellations and presented to him a complete picture of the universe. The mysteries of the solar-system and the vast multitude of stars arrayed in the fathomless depths of space made such a deep impression in his mind that he wrote a long essay on the subject. It would really be a matter of surprise to many to learn that the very first connected composition of the greatest poet of all times was on a scientific topic.

As he grew up he became more and more interested in science, so much so, that he read almost all the available popular books on Astronomy and Biology. Many books on these subjects, thoroughly read by him and still preserved in the Visva-Bharati

Library, bear a testimony to his deep and genuine interest in science. On many occasions he used to jokingly refer to his lack of aptitude for Mathematics. But those who had the opportunity of coming across the books on Astronomy studied by him, with his own notes left in the margin, must admit that the mathematics proved no obstacle to his understanding of the subject as a whole. His wonderful power of analysis led him easily through the most intricate problems of the subject.

In this connection it will not be out of place to mention that Rabindranath's interest in science was to a great extent due to the fact that his first introduction to the scientific world was through the medium of his mother tongue. We should not forget that his great father was a pioneer in spreading scientific learning in Bengal. Maharshideva all along insisted that science should be taught through the language of the people. Amongst the earliest writers of scientific treatises in Bengali the most prominent was Akshoy Kumar Dutta, who, as is well known, was appointed by Maharshideva as a teacher of natural science in Tattvabodhini Pathsala established in Calcutta in the year 1840. Naturally therefore science occupied a prominent place in the curricula of subjects taught to Rabindranath in his boyhood days. Referring to his early studies in "*Chelebel*", Rabindranath writes, "Everything was in Bengali, Arithmetic, Algebra and Geometry ... Along with this there was natural science." It was no wonder therefore that Rabindranath revolted against the idea of imparting scientific learning through the medium of a foreign tongue. He always felt that this system of education could never be integrated and made real in the life of the people at large. He repeatedly pointed out that in order that science may be easily assimilated, it is necessary that books on science should be written in a simple and non-technical style and in the mother tongue. Towards this end Rabindranath has contributed a large number of essays on a variety of scientific topics. All of them are characterised by the presence of an abundance of scientific facts, for he considered it an act of intellectual dishonesty to deliberately deprive the young mind of its natural food of truth.

In his school at Santiniketan he made provisions for the teaching of science since the very first year of its existence. Sense Training and teaching of science through simple Laboratory experiments were as much emphasised as the teaching of other subjects of study. It was at his instance and under his direct inspiration that Jagadananda Roy wrote his popular books on Science. It is also a well-known fact that Ramendrasundar Trivedi and Sir Jagadish Chandra Bose, both of them intimate friends of Rabindranath, wrote on abstruse topics of science in Bengali largely owing to the Poet's intercession. His interest in the cause of spreading scientific learning in the country remained unabated till the very end of his life.

For the proper dissemination of knowledge, specially scientific knowledge, among the masses, Rabindranath founded an institution called the Loka-Siksha Samsad in 1936. This unique institution has been established with the purpose of properly educating a very large number of men and women of our country who have been, for various reasons,

deprived of the opportunity of joining any educational institution. Examination centres established in the big and small towns of the different provinces will certainly inspire many of them to educate themselves at leisure. For this purpose, special text-books from the lowest to the highest standard, are to be written. This will not only provide the mass mind with proper nourishment but will also give scope for writing books on science and other subjects thus supplying further materials for spreading mass education. With this object in view Rabindranath himself led the way by writing the first book of the Loka-Siksha series entitled "*Visva-Parichaya*" in Bengali. This book, written in a simple style, gives a comprehensive idea about Matter and Universe and has opened up an entirely new path. It has set up a new standard and has earned recognition both from scientists and laymen.

It will be to our benefit to follow his example and it is encouraging to see that the Visva-Bharati has undertaken this responsible work through the Loka-Siksha Samsad. It is high time that eminent scientists and educationists of our country should take up this noble task of reviving the mass mind from the curse of ignorance so that the Poet's vision of making man "self sustaining, independent, aspiring towards spiritual freedom and final perfection" may be realised.

A Tribute

By Hirendranath Dutta

At Santiniketan on suitable occasions we recall with reverence all that has been great and glorious in our history. Of all these observances, however, Rammohan Day is perhaps the most significant one.

Rammohan Roy is the mightiest name in modern India. He has been accepted by common consent as the maker of modern India. But all established facts lose their significance in course of time. Great men are simply taken for granted and their messages lost in the wilderness of daily commonplace. Hence the necessity of recalling their memories and interpreting anew their messages on occasions like this.

It has got to be remembered that a great man is not a mere accident. He is born out of a historical necessity. We have seen how at different stages of our history India has been swept by various cultural waves coming from outside. But none of these waves could sweep India off her legs. That is the peculiar genius of India. Whenever cultural clashes appeared almost inevitable India unfailingly produced representative personalities who welcomed all that was best in the new culture and incorporated it into her own. This happened when Islam came. Nanak, Kabir, and Dadu were there to

establish a synthesis between Hinduism and Islam. This capacity for finding a synthesis is India's genius.

What happened in the middle ages repeated itself in the 19th century. This brings us to the story of Rammohan Roy. The emergence of Rammohan is perhaps the most romantic event in our history. One could almost call it a thrilling phenomenon. Rammohan was born at one of the darkest hours of our history. India had not yet emerged out of the darkness of the middle ages. The whole country was steeped in darkness. The entire nation had gone to sleep as it were. In that vast land of sleep there was only one person who was wide awake and that person was Rammohan Roy. I can almost visualise before my eyes Rammohan moving about in solitary grandeur, groping in the dark and eagerly looking for a streak of light. The light did come and it came from the West. It was the light of western civilization. Endowed with a vision that was denied to his compatriots Rammohan saw clearly the immense possibilities of western civilization. With outstretched hands he welcomed the cultural wave that came from the west. This brings us to a new synthesis between the East and the West. Rammohan was eminently fitted for the task. He possessed the very best of Hindu culture having drunk deep in the wells of the Vedas and the Upanishads. Again an astute scholar in Arabic and Persian, he had in him all that was great in Islam. Such a man was needed to absorb what was great and beautiful in Western civilization. When I think of Rammohan, I think of Moses entering into a covenant with God on behalf of the Israelites and here was Rammohan entering into a covenant with the West on behalf of the East.

The story of this covenant is the story of the Indian Renaissance. The direct result of the Renaissance in England was the tremendous outburst of life in Elizabethan England in the 16th century. This awakening of life found expression in every field of human activity—in art and literature, in commercial enterprise, in voyages of discovery, in naval victories, and in colonial expansion. A similar phenomenon was witnessed in Bengal and for the matter of that in India in the 19th century. Rammohan died in 1833. The tide of Renaissance had already set in. The mantle of Rammohan Roy fell on Debendranath Tagore and since then what a flowering of life! What a procession of mighty intellectuals in every field of national life! Debendranath, Keshab Chandra, Vivekananda, Vidyasagar, Michael Madhusudan, Rajnarayan Bose, Bankim Chandra, Kristodas Pal, Suren Banerjee, Jagadish Bose are names to conjure with. One could go on adding names endlessly. The great movement which started with Rammohan had its culmination in Rabindranath. Rabindranath was the finest fruit of the Indian Renaissance. In other words in Rabindranath we find the fulfilment of all that Rammohan stood for. Again when we think that Visva-Bharati represents all that Rabindranath stood for we can at once draw a straight line from Rammohan to Visva Bharati. Visva-Bharati is the practical embodiment of the ideals of that great man whose memories we recall with reverence today.

(Continued from page 52)

clothes and food on the occasion of Mahatma Gandhi's birthday. We are daily providing a number of beggars with free food from the General kitchen.

...

During April-September 1943, quarter our Granthana-Vibhaga did excellent work inspite of paper shortage. During this quarter we have brought out 33 books altogether and about 18 books are still in the press. Two new ventures have materialised during this period ; Visva-Vidya Samgraha series and Rabindra Parichaya Granthamala. A new series (Sanskrit Sahitya Granthamala) which will include annotated translations of Sanskrit classics, has also been undertaken. The Vibhaga has published *Well of the People*—a poetic drama by Bharati Sarabhai and *Chitraklekha*—a book of prose poems by Pratima Debi.

...

The current issue of the Visva-Bharati Patrika in Pengali (vol. II part ii Kartic-Pous, 1350 B.S.) opens with as yet unpublished portions from the manuscript of Jiban Smriti by Gurudeva. Various autobiographical references which did not find place in the extant version of the book add to the interest of this leading article and all students of Gurudeva's life and works will surely feel grateful to Pulinbehari Sen and Nirmal Chandra Chattopadhyaya who have edited the material. This is followed by a story by Rajsekhar Bose in the well known style which we have come to associate with his nom-de-plume, Parasuram. A poem by Gurudeva addressed to the members of the Teachers Tea Club is followed by *Reminiscences of Gurudeva* by Prasanta

Chandra Mahalanabis—an excellent and eminently readable article by one who was closely associated with Gurudeva for the last thirty years of his life. Some fundamental problems of the present day civilization have been touched upon by Pramatha Chaudhuri in an erudite article. Probodh Chandra Sen estimates the effect of the religious policy of Asoka in the light up-to-date historical research. Art of Gaganendranath forms the subject matter of a long article by Nirad Chandra Chaudhuri of which the first instalment is published in this issue. Nirmal Chandra Chattopadhyaya discusses Gurudeva's connection with Saraswat Samaj—a literary association established for the propagation of Bengali language and literature more than sixty years ago by Jyotirindranath Tagore. The writer seeks to establish that the Saraswat Samaj played an important role in the literary history of Bengali as the precursor of what developed into Bangiya Sahitya Parishad in the later days. The present issue contains a group of seven letters addressed by Gurudeva to his grand-daughter Nandini Debi. A number of drawings and paintings by Gaganendranath Tagore as well as lino-cuts and woodcuts by Nandalal Bose, Benodbehari Mukherjee and Kanai Samanta add to the attraction of the volume.

...

We welcome the appearance of *Visver-Upadan* by Charu Chandra Bhattacharya under the *Visva-Vidya Sangraha* series. It is an excellent popular treatise in Bengali dealing with the ultimate constituents of matter and incorporating the results of the latest scientific research bearing on this

difficult subject. Beginning from molecules and atoms considered by early philosophers and scientists as the building blocks of the universe, the author gradually leads the reader through the recent discoveries of electrons, protons, positrons, neutrons, neutrino and mesotron which have come to be regarded as the fundamental elements of matter.

In the concluding chapters the author deals with the relation between matter and waves based on Wave mechanics and with the Principle of Indeterminacy introduced into science by Heisenberg. Abstruse topics have been presented in this book with such a lucidity of knowledge within the easy reach of laymen.

The book is priced at eight annas only.

...

A solemn mandir service was held on October 3 in memory of Ramananda Chatterji who passed away in Calcutta on September 30. The following messages of sympathy were sent to the bereaved members of his family.

"Deeply grieved, Visva-Bharati's loss irreparable. Pray accept heartfelt sympathy."—Abanindranath Tagore.

"With a sense of personal loss I join my countrymen in mourning the passing away of a brave fighter and an unflinching leader who upheld truth above everything. In him the Visva-Bharati has lost a lifelong friend. He was one of the first to appreciate the truth my father realised and for which the Visva-Bharati stands."—Rathindranath Tagore.

"Deeply grieved to hear about Ramananda Babu's death. In him India has not only lost a veteran journalist but a noble soul, and

China and world a noble friend. Kindly convey to the family my heartfelt condolence."—Tan Yun-Shan.

...

Our readers must have seen in the September & October issues of the Visva-Bharati News, from the comparative tables, how enormously the activities of the Silpa-Bhavana have developed, during the recent months. That the Institution is paying careful attention to raising the standard of average earning of the working hands will be evident from the following figures. Apprentices are paid from the very first day they join the work. In calculating the average earning, the remuneration so paid to the apprentices has been taken into account ;

1940-41	1941-42	1942-43
Rs. 9/-	Rs. 12/12/-	Rs. 15/-

...

We are glad to announce the receipt of a donation of Rs.1000/- from Mr. P. K. Dutt, President, London Brahmo Samaj, for the purpose of endowing an annual Rabindranath Hymn Prize Fund. The yearly income of the Fund will be devoted for the award of a prize to a student of the Visva-Bharati who writes the best essay on some aspect of the devotional songs of Gurudeva.

...

A clear autumn sky with a full moon shedding ethereal light, a circle of dancing figures moving in an artistic pattern, the melody of a Garba song, all combined to conjure up a fairy atmosphere on October 13 when the *Kojagar Purnima* was fittingly observed by the inmates of the asrama. The programme included several songs from Gurudeva and recitations of some of

his poems. Hena Chakravarty, Mira Chatto-padhyaya and Kanti Ghosh were among those who participated.

Puja holidays in the Asrama were greatly enlivened by an all-Asrama picnic which took place in the *Panchabati* area behind *Shyamali* on October 25.

Acute distress is prevailing in the villages under the Visva-Bharati scheme of Rural Reconstruction. We are trying our best to help the destitutes. A gruel kitchen has been started at Bandhgora village near the mill area belonging Babu Bangshi Dhar Pal who has been giving financial help for the purpose. The work is being carried on by some boys of the village under the workers of the Village Welfare Department.

Malaria in an epidemic form has broken out in the villages of the neighbourhood. More than anything else, the inadequate supply of quinine is believed to be responsible for this incidence. We hope that persons in authority will give due attention to this matter.

We are thankful to the Chairman, Birbhum District Board, for granting us a quota of Quinine sulphate and Cinchona for distribution amongst our Health Societies. Benuria Health Society has been re-organised with a view to its efficient working. The villagers are taking keen interest in the Society. Dr. Subhendu Sen has been appointed for this centre.

A conversazione on Food Problem was held in the Vichitra-Bhavana under the auspices of the Granthana-Vibhaga with Sudhir Kumar Lahiri in the chair on September 28. The following took part in the discussions: Sjts. Anathgopal Sen, Bimalchandra Sinha, Jatindranath Bhatta-

charya, Bijonbihari Mukherji, Binoderanjan Biswas and Sachin Sen.

Prahasto and Soekoro, two Javanese students of the Visva-Bharati are shortly leaving for Washington (U. S. A.) by air. We understand they have been deputed by the Dutch East Indies Government to take up war propaganda work for the United Nations.

On September 25 last there was a musical soiree in the Vichitra-Bhavana when Gurudeva's songs were sung to a fairly large gathering. The function was organised by Samares Choudhury under the auspices of the Visva-Bharati Sammelani.

A mass meeting was organised at the village of Sitalpur in the Sarpalehana Union on the 10th of September 1943 on the occasion of Vriksha-ropana Utsava. Anil Kumar Chanda presided over the meeting. Discussions were held mainly on rural uplift work and the present food crisis.

Guru was successfully staged by the students at Sriniketan under the direction of Sisir Kumar Ghose and Santosh Kumar Bhanja Choudhury. Two more dramas, *Abhyarthana* and *Alik-babu* were also staged at Sriniketan just before the Puja vacation.

For some time past we have been giving special attention to our propaganda in the surrounding villages to "Grow More Food." Seeds and seedlings for winter vegetables are ready for distribution in the villages.

Manijabhushan Chakravarty has been appointed an Assistant Accountant in the General Office with effect from Sept. 13, 1943.

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POEMS

Enlarged Second Edition

The poems published in this volume are translated from the original Bengali compositions of Rabindranath Tagore. They were all translated by the Poet himself, with the exception of twelve poems. They have not been published before in any book. References to the Bengali originals are given in the notes at the end. The poems have been arranged in four sections which roughly correspond to four major divisions in the Poet's writings.

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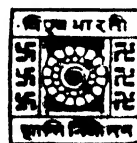
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VISVA-BHARATI NEWS

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Number VI

Santiniketan and Sriniketan

The fortysecond anniversary of the foundation of the Brahmacharyasrama will be celebrated on the 7th of Pous, 1350 B. S. (Dec. 23, 1943). The Varshika Parishat (Annual General Meeting) of the Visva-Bharati will take place on Dec. 24 at 10 a. m.

A special interest attaches to this year's Seventh Pous. This day will witness the completion of hundred years from the day of Maharshideva's initiation in the Brahma Dharma. Preparations are afoot to celebrate the centenary in a fitting manner. A congregational prayer will be held in the mandir in honour of the occasion. Realising that a great soul like Maharshideva does not belong to any particular sect or institution we earnestly request all our friends to associate themselves with us on the auspicious-day and pray for the fulfilment of his sadhana.

...

The rumour of the death of Romain Rolland while detained in a concentration camp in occupied France, has happily proved to be baseless. This has considerably relieved our anxiety. In a world torn by internecine dissensions the need of such

genuine lovers of humanity is very great indeed. When peace is restored at last, people like Romain Rolland with their broad cosmopolitan outlook will come to play a decisive role in bringing the world back to sanity. It is well-known how Gurudeva and Rolland joined forces at the conclusion of the last Great War in order to preclude the possibility of another worldwide carnage. During their personal interviews as well as all through the lengthy correspondence which they had kept up till shortly before Gurudeva passed away, they returned to the same subject time and again. We are planning to publish a small book of letters exchanged by them.

...

We extend our cordial welcome to Mahamahopadhyaya Pandit Vidhesekhara Sastri who joined the China-Bhavana as Director of Research Studies with effect from the beginning of this month. It may be recalled that during his long sojourn in Calcutta he kept up his interest in this infant institution of the Visva-Bharati. As its Honorary Director he always gave to the China-Bhavana his fostering care and never

ceased to take an active part in ensuring its well-being. Now that he has decided to devote his mature years to the work of directing research studies there, we hope this department will make great strides towards the realisation of the aims envisaged by Gurudeva for the China-Bhavana.

...

For the past several years we have been giving our closest attention to the ways and means of controlling erosion, which is, as is well-known, one of the major agricultural problems of Birbhum, Bankura and the adjoining districts of West Bengal. Two years ago we submitted a full-fledged scheme of research on the control of erosion with a view to receiving financial aid for the purpose from the Government. We are glad to be able to say that recently the scheme has been approved with slight modifications by the Indian Council of Agricultural Research. Considering that if erosion could be effectively controlled large tracts of khoai land would be reconverted into arable land, the value and importance of the project cannot be over-estimated.

...

Pandit Kshitimohan Sen and Pandit Hazariprasad Dwivedi will represent the Visva-Bharati at the forthcoming session of the All-India Oriental Conference to be held in Benares towards the last week of this month. Dwivediji presided over the Vidyapati Jayanti celebrations held at Bhagalpur during the last Puja holidays under the auspices of the T. N. J. College Literary Society.

...

We understand that the India Centre of the Sino-Indian Cultural Society is likely

to convene a meeting of the General Assembly during the forthcoming anniversary celebrations.

...

Malaria of a virulent type, raging in the surrounding countryside from which many of our workers are recruited, has caused very great dislocation in the smooth working in several of our departments. At Silpa-Bhavana alone about three-fourths of the total number of workers were laid up with malaria during the best part of the last month. As a result the production of the department has been adversely affected although the volume of orders in hand was considerable.

...

Ratindranarayan Ray, a B. Sc. in Ceramics joined the pottery section of the Silpa-Bhavana on October 15.

...

On the Sept. 26 Sorojkumar Basu, Rabindranath Scholar for Bengali Language and Literature gave a written lecture on Humour in the Literature of Rabindranath before a fairly large gathering in the Sinha-Sadan. Our Acharyadeva who was present on the occasion spoke a few words on the subject after the lecture was concluded.

...

The possibilities of establishing the projected Andrews Memorial Hospital appears to be rather remote as long as the war is in progress. We are however going ahead with our programme of strengthening the medical staff especially in view of the increase in the volume of both curative and preventive work. An Assistant Medical Officer is shortly to be appointed for the residential institutions at

(Continued on page 71)

In Memoriam Ramananda Chatterji

By Kshitimohan Sen

A long life dedicated to the service of mankind was brought to a close in the passing away of Ramananda Babu. While he was in our midst we loved and revered him ; now that he is no more, our tribute of respect goes out spontaneously to his memory. His loss is felt by a large section of people in our country and abroad, and that is so because he was a man of varied interests and versatile genius wide awake to all the various problems which face the world today. In every department of life he has left his indelible mark of honesty, integrity and of a dour courage born out of an innate sense of fair dealing. There was besides, his large-hearted love which did not reck of any distinction of race and class and creed. I share in the admiration which his many sterling qualities evoked. But naturally I revere him most because of his long and intimate friendship with our Gurudeva and his association with the Visva-Bharati.

Born in the family of hereditary acharyas, Ramananda Babu took to the arduous task of teaching very early in his life. When he started his two famous journals, the Prabasi and Modern Review, he did not give up the work, he merely extended it further afield. He came out of the classroom bounded by its four walls in order that he might speak to the whole country. If we are more articulate today than ever before, if we can make India's voice heard with due respect in the comity of nations it is partly because we have been taught the words by Ramananda Babu, our redoubtable and fearless spokesman through the age of national resurgence.

A good deal of what he has contributed to our awakening we have with characteristic indifference taken simply for granted. But, as our sastras enjoin, we cannot inherit the legacy of our departed fathers if we do not offer our homage of *sraddha* to their memory. It is therefore all the more pertinent on our part, nay we owe it to his memory to put our grateful homage to Ramananda Babu on record.

To me his name will remain associated with the name of another Bengali—Pandit Iswarchandra Vidyasagar. They were both born in the family of Brahmin pandits who had kept up faithfully the old tradition of imparting knowledge without the hope or expectation of financial reward. Both were born poor, both had to pay their way to higher education with the help of scholarships which they won. Daring in their social conduct, fearless in the face of trials and tribulations both of them chose education and social service as their special field of activity.

Ramananda Babu began his career as a teacher. At the same time he joined the Dasasrama, an organisation in Calcutta set up with a view to serving the poor, the sick and the distressed. His first journal, Dasi, was started as an organ of this asrama. The

scene of his activities was then shifted to Allahabad where for the first time he came face to face with the problem to which he subsequently gave so much of his thought and attention, namely, the problem of Bengalis outside Bengal. Here was a set of people who belonged neither to the province of their domicile nor to the province to which they felt themselves tied by the strongest bonds of culture and tradition. It was with a view to restore their birthright that the Prabasi was started. He was not slow to realise however that India as a whole had lost her birthright, that she was a stranger in her own land. About this time he came in contact with Major Ramandas Basu. Discussions centred round the manifold sorrows of India,—victim to a never-ending round of injustice and oppression at home and abroad. And yet her pent-up pain was dumb of all expression. To provide this platform the English journal, Modern Review was initiated shortly after. He had by then found out his true vocation which was to educate the public mind and at the same time to shape the public opinion to a subtle understanding of the many vital issues which confronted his countrymen. Ramananda Babu gave up his connection with Allahabad and dedicated himself to this mighty task with missionary fervour.

With a growing family to look after, with the heavy burden of the two newly started journals Ramananda Babu came over to Calcutta. He was without any resources except those of courage and resolution, no capital except the blessings of the Providence. Poor like his forbears, with characteristic attachment to tradition, he chose his residence in Calcutta in the proximity of the Sadharan Brahma Samaj. This small house soon grew to be a place of pilgrimage for literary men, artists, social workers and leaders of thought. Many eminent men both Indian and foreign were frequent visitors there. It was here in this house that the foundations were laid of that long and intimate friendship with Gurudeva.

Being so near Santiniketan Ramananda Babu would often come from Calcutta with his whole family to participate in our many functions.

He was an enthusiastic admirer of the performances and of the musical and dramatic programmes arranged from time to time in the asrama on particular occasions. There were some to whose puritan taste such entertainments appeared to be daring to the point of being indecorous. By far the largest number of such critics were recruited from people belonging to the old school. Himself a true Brahmin Ramananda Babu could never tolerate this habit of reprehending everything joyous and beautiful as sin. He had to fight against this spirit of meaningless prudery even at the risk of alienating some of his best friends. He was always a champion of right causes. How unwearingly he fought the battle on behalf of Indian art when the movement had just started, when it only provoked the jeers and ridicule of the philistines! These are but stray instances which could easily be multiplied and which go to prove that even as a journalist Ramananda Babu gave his unflinching allegiance to what he believed to be right; he was loyal to his convictions and did not reckon the cost.

Speaking of his association with Gurudeva and Santiniketan I am reminded of another little incident. In order to felicitate Gurudeva on being awarded the Nobel laureateship a whole trainload of his admirers came down to the asrama on Nov. 23, 1913. To felicitate a poet of our own country on account of the foreign laurels that he had won was not a very elevating idea and naturally the sensitive mind of the poet recoiled from it. Moreover amongst those who formed the vanguard of the visitors, there were some who were always bitter in their criticism of Gurudeva's works. It was no wonder therefore that his reply to the address of congratulation was a little outspoken. This gave rise to some misunderstanding. I still remember how Ramananda Babu tried his utmost to convince the aggrieved about the real implication of Gurudeva's words and was mainly responsible for the removal of the cloud of misunderstanding.

During his many visits to Santiniketan, Ramananda Babu was so deeply impressed with the atmosphere of quiet scholarship combined with a pleasant sense of homeliness prevailing, that he wanted to establish here a second home. He also wanted to have his youngest and most favourite son Prasad, better-known by his nickname Mulu educated in the asrama school. Mulu was a boy of very delicate health and needed all the care that a home could give. This led Ramananda Babu to purchase a thatched house situated in the vicinity of what are now Hindi-Bhavana grounds. From the year 1917 Ramananda Babu would come, off and on, to stay with the members of his family at his Santiniketan house. The whole family used to lead such simple life that they had no difficulty in adapting themselves to the new surroundings in which they found themselves. Some-time afterwards Mulu died in Calcutta and the family removed to the city. In Mulu's death a life rich in promises was cut off prematurely. The boy had inherited many of the sterling qualities of the father and the night school at Bhubandanga named after him still bears a testimony of his zeal to bring the best fruits of education to children belonging to less fortunate circumstances.

While at Santiniketan Ramananda Babu used to spend long hours discoursing with Borodada and Gurudeva. Not infrequently he would also foregather in the court which Dwipu Babu held in the Guest House. He was also a regular visitor to all our evening functions. Borodada was at the time busy with his book on Bengali Shorthand. He was greatly disappointed to learn that his book could not be suitably published owing to the difficulty of reproducing the many figures. It was Ramananda Babu who suggested a way out of the difficulty and it was at his instance that the entire Mss. was printed facsimile with the help of halftone blocks.

The Visvavidya Sangraha series that we have initiated recently is no new thing. Way back in 1917, between Gurudeva and Ramananda Babu they had drawn up a comprehensive scheme of issuing a whole series of popular books to bring to the lay readers the knowledge of the world through their own mother-tongue. So far as I remember they had also drawn up a list of such English works as could be translated to

the advantage of Bengali readers. It was during one such discussion that Gurudeva unfolded to Ramananda Babu his vision of an educational experiment which was later destined to take shape as the Siksha-Satra described by Gurudeva as the Poet's School. Education of women and children, provision for the teaching of such neglected subjects as art and music and various other important topics came to be discussed when the two were together. It was a rare friendship based on mutual love and esteem and this intimate relationship continued for a very long period till death separated them.

His love and reverence for Gurudeva naturally led Ramananda Babu to befriend the Visva-Bharati to which he gave his service unstintedly. He always held up the ideals of the institution to the world at large. He considered it his duty as much as Gurudeva's to extend India's hospitality to such savants of world repute as Levy, Winternitz and others who came out to the Visva-Bharati as visiting professors. He gave practical proof of his willingness to co-operate with Gurudeva when in spite of his heavy commitments in Calcutta Ramananda Babu settled down at Santiniketan and took over charge of the newly started college department of the Visva-Bharati. His services were given free and at the cost of some material sacrifice. Indeed the spirit of service and sacrifice was characteristic of him. He unhesitatingly made over the rights he had secured of issuing Hindi translation of the original Bengali works of Gurudeva to the Visva-Bharati.

At the outbreak of the present World War both of them suffered from intense spiritual anguish from which death has at last mercifully released them. They have now been joined together in that region of blissful serenity where sorrows do not enter. Although our own loss is great let us with all our heart pray for the perfect peace of their soul.

The Mahabharata Collation

By Nagendranath Chakravarti

The pre-eminent importance of the Great Epic Mahabharata is universally acknowledged. Next to the Vedas, it is the most valuable product of the entire literature of ancient India. Venerable for its hoary antiquity, it is one of the most inspiring monuments of the world, and inexhaustible source for the investigation of religion, mythology, legend, philosophy, law, custom, and political and social institutions of ancient India.

In short, the epic has essentially been a living force in the life of India and it has paid the penalty in "constant adaptation and alteration, in expansion and expurgation." Besides the normal vicissitudes of the transmission which has resulted in a bewildering profusion of versions, the work must have passed through certain abnormal circumstances of transmission, which make its text-tradition not only 'multiple but also polygenous.' Through centuries there has been amazing fusion of versions which cannot now be completely disentangled by purely objective criteria.

These reasons induced the eminent Indologist Professor M. Winternitz to feel the need of a "critical" and a "correct" edition of the Mahabharata and he reiterated his requisition and endeavoured to impress upon the assembled savants at the XIIth session of the Oriental Congress (held in Rome, 1899), that a "critical edition of Mahabharata was sine qua non for all historical and critical research regarding the Great Epic of India." The Congress, however, recommended that the proposed work should be undertaken by the International Association of Academies. In pursuance of this decision, the preparation of a critical edition of the Epic was agreed upon in 1905 by the said Association, but before the enterprise could advance, unfortunately, the last world-war broke out and interfered with the work.

After the war, the Bhandarkar Oriental Research Institute, at Poona, enthusiastically undertook the enormous and complicated project, under the liberal patronage of Shrimant Balasaheb Pant Pratinidhi, Chief of Aundh. The announcement of this new and critical edition by the Institute and a tentative edition, of the Virata Parvan in 1923, by the late Mr. N. B. Utgitkar, as its first fruit, were therefore, eagerly welcomed by all scholars interested in Oriental studies. The Adi, Aranyaka, Virata and Udyoga Parvans, are now published, and the Institute is to be congratulated on the admirable progress it has made, under the able editorship of the late Dr. Sukthankar.

II.

What the promoters of this scheme desire to produce and supply is briefly this : a critical edition of the Mahabharata in the preparation of which all important versions of the Great Epic shall be taken into consideration, and all important manuscripts collated, and turned to account. With this object in view, efforts have been made to secure manuscripts written in as many different scripts as possible. Besides these manuscripts, occasional use of the collations of manuscripts preserved in European libraries is also made.

Nearly fifty manuscripts on an average are being collated for the edition of each of the Parvans, and they have been classified under a Northern and a Southern Recension, corresponding to the two main types of Indian scripts of Aryavarta and Dakshinatyā. The former class has been divided into Kasmiri, Maithili (Nepali), Bengali and Devanagari versions whereas the latter is subdivided into Telegu, Grantha and Malayalam versions. On a collation and classification of the enormous manuscript material the purest source is found in the Kasmiri tradition, and this has been taken as the basis of the text, constituted chiefly on the lines of agreement with the Southern recension. The other Northern versions are not neglected, but their variants have been fully considered and sometimes preferred. In this connection it is gratifying to note the value attached to the Bengali version and to read the editor's remark that "Bengali alone has in a few cases preserved the correct reading and compared with all the other manuscripts." This Bengali version is, therefore, marked more carefully than either the Nepali or Maithili.

The entire Mahabharata is now being collated from a minimum of ten manuscripts ; many parvans have been completed and collated from twenty manuscripts ; some from thirty, a few from as many as forty, if not sixty.

The collation is being done, regularly, not merely at the Institute, but also at two outside centres— one at the Saraswati Mahal Library at Tanjore and the other at the Visva-Bharati Vidya-Bhavana at Santiniketan. The latter centre was organized by Professor M. Winternitz, when he was residing in the ashrama as a Visiting Professor. It was intended for the collation of the Bengali manuscripts. Since then with the co-operation of a permanent staff of specially trained Shastris and University graduates, Mahamahopadhyaya Pandit Vidhusekhara Bhattacharya and after him, his successor Pandit Kshitimohan Sen-Sastri, M.A., have been supplying the Institute regularly with carefully prepared collation of a large number of valuable old Bengali manuscripts which are in the rich collection of the Visva-Bharati, as also of other manuscripts kindly placed at their disposal by different Bengali Institutes such as the Dacca University, Calcutta University, etc.

For the purpose of collation, the collators first write out each stanza (according to the Bombay Edition of Ganpat Krishnaji, Saka 1799), in bold characters, on the top line

of a standard, horizontally and vertically ruled foolscap sheet. The variant readings are entered by the collator horizontally along a line allotted to the manuscript collated, syllable by syllable, in the appropriate column, vertically below the corresponding portion of the original reading of the "Vulgate". On the right of each of these collation sheets, there is a column, four inches wide, reserved for remarks (regarding corrections, marginal additions etc.), and for "additional" stanzas found in the manuscripts collated, either immediately before or after the stanza in question. Very long "additions" are written out on separate sheets and attached to the collation sheets. The collations are regularly checked by a batch of collators different from the one which did the collation in the first instance, before they are handed over to the editor for the final constitution of the text.

In the present edition one cardinal merit is the richness of the apparatus critiens. In all works on the epic, whether historical, religious or sociological, authors are confronted with the constant question whether the conclusions are being based on old materials or on the various readings of no great antiquity and authority. This edition would supply the materials for solving such questions, in an effective shape.

It is quite appropriate that it should have fallen to Indian scholarship to produce such a valuable edition of the Epic. We may be excused for entertaining a pardonable pride in the fact that the Visva-Bharati has also a little share in this mighty task, which, when completed, will stand as a monument of Indian scholarship.

Our Publications

Nine books have so far been issued under the Visva-Vidya Sangraha Series. A brief notice of the four recent additions is given below :—

MAYAVADA—By Mahamahopadhyaya Pandit Pramathanath Tarkabhushan. Price 8 annas only.

In 1907 the eminent scholar delivered a series of lectures on the Sankhya and Vedanta schools of Hindu Philosophy in the University of Calcutta. Three of these discourses dealt with the theories of Cause '*Karana*' and Effect '*Karma*' as propounded by the ancient philosophers. Later on these three lectures were collected together and published in book form under the same title with which the present reprint appears. In the epilogue the author remarks that Mayavada is perhaps one of the most significant contributions of ancient India to the wisdom of the world. It shows how with the help of abstract reasoning one may arrive at the central core of reality and attain salvation from the meshes of Avidya.

BHARATER KHANIJA—By Rajsekhar Bose. Price 8 annas only.

This is perhaps the very first and the most handy book written in Bengali dealing with the vast mineral wealth of India. All minerals available in the country and having commercial possibility have come in for discussion in this remarkable book. In the preface the author draws the pointed attention of his countrymen to the need of safeguarding and nationalising mining interests. In 1938 alone the value of the total output of minerals in this country was worth more than 34 crores of rupees. A good deal of the money went out of India as the major portion of mining rights is held by foreign firms who work the mines to exploit their wealth within the shortest possible time. The author suggests that Indians should harness their business acumen combined with all the resources of finance and scientific knowledge in their command in order to ensure that the wealth is used for the country and within the country itself. The book may easily prove to be an incentive in this direction.

HINDU RASAYANIVIDYA—By Acharya Prafulla Chandra Roy. Price 8 annas only.

The above is an abbreviated Bengali version of Acharya Prafulla Chandra's monumental work, "*A History of Hindu Chemistry*" written in two volumes more than 40 years ago. The translation and the compilation have been done by Prof. Bhabesh Chandra Roy with the approval of the author who has himself contributed a preface. The history covers a very long period—from Vedic times upto the end of the 15th Century A. D., and provides fascinating reading of the great advance made by our ancestors in the study and application of Chemical Science. The two concluding chapters assess what Arabian Alchemy owed to Hindu Chemistry and how the study of science gradually declined in India with the rise of the priestly class who tabooed its study by the higher caste Hindus.

NAKSHATRA PARICHAYA—By Pramathanath Sen Gupta. Price 8 annas only.

The author has already built up a reputation as a writer of books on popular science and this small book on the stellar universe will go to enhance his reputation. Starting from the heavenly bodies arranged in Groups or Constellations, the author gradually leads the reader into the mysteries of the heavens and of the nature and constitution of nebulae and stars. He gives an interesting account of how our picture of the universe has undergone a kaleidoscopic change with the invention of the telescope and the spectroscope and the consequent advance of the science of Astronomy. In the concluding chapter the author relates the internal constitution of stars, the available sources of energy for retaining their heat and luminosity and the existence of a cosmic cloud pervading the entire interstellar space. A noteworthy feature of this slender book is the scintillating style of the author's Bengali, which, while simple to understand is yet of high literary excellence.

That the response of the reading public to the *Visvavidya Sangraha* has been very favourable ever since its inception, will be evident from the fact that the first editions of

Sahityer Svarupa by Gurudeva and *Bharater Samskriti* by Pandit Kshitimohan Sen has already been exhausted. The second and enlarged editions of both the books are in the press and will appear shortly. Reprints of Gurudeva's works now in the press include *Sesha Lekha*, *Arogya*, *Kaler Yatra*, *Sisu*, *Sonar Tari* and other works.

(Continued from page 62)

Santiniketan and a combined nurse-com-pounder for the Pearson Memorial Hospital. The post of the Chief Medical Officer at Sriniketan will be filled up very soon. There will be besides a trained midwife for helping in the maternity work in the villages.

...
To those who are aware of the financial position of the Visva-Bharati, it will be evident that the institution accepted a very heavy commitment when the Samsad sanctioned a sum of Rs. 9,500/- for making foodgrains available to all the employees at concession rates. The subsidy paid has enabled us to give the much needed relief from April to December, this year. With the new crop in the market the price of rice is already showing a tendency to fall. Nevertheless, with a view to give some further succour to employees in the lower cadres we have arranged to pay a general distress allowance ranging from three to five rupees per month.

...
Rathindranath Tagore and Pratima Devi returned to the asrama on Nov. 9 after an absence extending over six months. Although the change has not appreciably improved their health, they have returned greatly refreshed thanks to the long rest in the hills. Their bungalow at Kalimpong was duly completed during their stay there. The

bungalow has been named "Chitrabhanu"—a favourite name with Gurudeva.

...
We are deeply grieved at the sad and untimely death of Ranajit Ray of Messrs. Ray and Ray, Auditors to the Visva-Bharati. S. J. Ray was connected with this institution not only in his business capacity, he was also a life-member, who took the keenest interest in its well-being. We convey our deepest sympathies to the members of the bereaved family and pray for the peace of his soul.

...
Our Famine Relief Committee was specially active during the last few months. Free medical help and sick diet were given to a large number of needy persons in the surrounding villages. Recently the Committee sanctioned a sum of Rs. 200 only in furtherance of the relief undertaken by the Bolpur Circle Relief Committee. We have also decided to distribute 200 pairs of dhotis to the destitute in the immediate future and more articles of clothing later on.

We are glad to report that the Silpa-Bhavana has undertaken to provide work to twelve families at Ballavpur badly in need of help owing to the famine. Rice is to be given in lieu of wages.

..
At the annual meeting of the Adhyapaka Mandali held at Uttarayana on Nov. 25,

Rathindranath Tagore, Karma-Sachiva, addressed the members assembled on the present situation and emphasised the necessity of resisting such outside influences as may banefully affect the asrama life. He read out extracts from Gurudeva's writings and urged that during these abnormal times we should make a concerted and conscious effort for upholding the ideals he had placed before us.

After the address informal discussions were held on various matters connected with the asrama. The mandali then elected the following adhyapakas as its representatives to the Santiniketan Samiti for the coming year—Nandalal Bose, Promadaranjan Ghose, Tejeschandra Sen, Krishna R. Kripalani, Upendrakumar Das and V. S. Masoji. The mandali thereafter unanimously elected Adhyapaka Nagendranath Chakravarty as its secretary for the year 1944.

Alumni News

Sibdas Roy, Secretary, Asramika Sangha, has issued the following letter of invitation : The members of the alumni association are cordially invited to attend the Annual General Meeting of the Santiniketan Asramika Sangha to be held at Amrakunja, Santiniketan, on December 24, 1943 at 8-30 A. M.

...

We offer our best wishes for a long and happy married life to Somakumari Joshi M.A. (ex-Siksha and Kala-Bhavana) whose marriage to Sj Purnendu Kumar Banerjee, M.A., B.L., D. S. E., took place at Fatehpur on Nov. 29 last.



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JANUARY 1944



শ্রী মনমোহন মল্লিক

ARTICLES OF FAITH
OF
MAHARSHI DEVENDRANATH TAGORE

- १ । ओं ब्रह्म वा एकमिदमग्र आसीत् नान्यत् किञ्चनासीत् तदिदं सर्वमसृजत् ।
- २ । तदेव नित्यं ज्ञानमनन्तं शिवं स्वतन्त्रं निरवयवमेकमेवाद्वितीयं सर्वव्यापि-सर्वनियन्तृ-सर्वाश्रय-सर्वबित्-सर्वशक्ति-
मद् ध्रुवं पूर्णमप्रतिममिति ।
- ३ । एकस्य तस्यैवोपासनया पारत्रिकमैहिकश्च शुभम्भवति ।
- ४ । तस्मिन् प्रीतिस्तस्य प्रियकार्यसाधनञ्च तदुपासनमेव ।

- 1 In the beginning, there was only one Supreme Spirit ; there was nothing else ; He created all this that is.
- 2 He is infinite in wisdom and goodness, He is everlasting, all-knowing, all-pervading, all-sustaining, formless, changeless, one only without a second, almighty, self-dependent and perfect ; there is none like unto Him.
- 3 Our welfare here and hereafter lies only in worshipping Him.
- 4 To love Him and to do that which He loves is to worship Him.

INITIATION*

My grandmother was very fond of me. To me, also, she was all in all during the days of my childhood. My sleeping, sitting, eating, all were at her side. Whenever she went to *Kalighat* I used to accompany her. I cried bitterly when she went to *Jagannāth Kshetra* and *Brindaban* leaving me behind. She was a deeply religious woman. Every day she used to bathe in the Ganges very early in the morning ; and every day she used to weave garlands of flowers with her own hands for the *Shālygrām*.¹ Sometimes she used to take a vow of solar adoration, giving offerings to the sun from sunrise to sunset. On these occasions I also used to be with her on the terrace in the sun. And constantly hearing the *mantras* of the sun-worship repeated, they became quite familiar to me.

When *Didimā* was on her death-bed, my father had gone on a journey to Allahabad. The physician came and said that the patient should not be kept in the house any longer. So they brought my grandmother out into the open, in order to take her to the banks of the Ganges...She was kept in a tiled shed on the banks of the Ganges, where she remained living for three nights. During this time I was always there with her, by the river.

On the night before *Didimā*'s death I was sitting at *Nimtola Ghat*² on a coarse mat near the shed. It was the night of the full-moon, the moon had risen, the burning-ground was near. They were singing the holy name to *Didimā*. "Will such a day ever come when, uttering the name of Hari, life will leave me." The sounds reached my ears faintly, borne on the night-wind ; at this opportune moment a strange sense of the unreality of all things suddenly entered my mind. I was as if no longer the same man. A strong aversion to wealth arose within me. The coarse bamboo-mat on which I sat seemed to be my fitting seat, carpets and costly spreadings seemed hateful, in my mind was awakened a joy unfelt before.

..... With this sense of joy and renunciation, I returned home at midnight. That night I could not sleep. It was this blissful state of mind that kept me awake. Throughout the night my heart was suffused with a moonlight radiance of joy. At day break I went again to the riverside to see *Didimā*. She was then drawing her last breaths. They had carried her into the midst of the Ganges, and were fervently crying aloud the names of "Gangā Nārāyan Brahma."³ *Didimā* breathed her last. I drew near and saw that her hand was placed on her breast, with the fourth finger pointing upwards. Turning her finger round and round, and crying '*Horibol*, she passed into the next world. When I saw this it seemed to me that at the time of death she pointed out to me with uplifted finger, "That is God, and the Hereafter." As *Didimā* had been my friend in this life, so was she the guide to the next.

* Extracts from "*Auto-Biography of Maharshi Devendranath Tagore*" compiled by Nirmal Chandra Chattopadhyaya—ED.

1. The family idol. 2. Burning—ghat in Calcutta. 3. The names of the Deity.

Her *shrāddha* ceremony was celebrated with great pomp. Anointing ourselves with oil and turmeric, we went and planted the *vrisha kashtha*¹ of the *Shrāddha* on the banks of the Ganges. These few days passed in a whirl of excitement and confusion. Then I tried to recover the joy of the night previous to *Didimā's* death. But I never got it back. At this time the state of my mind was one of continued despondency and indifference to the world. On that night the indifference had been coupled with delight. Now, in the absence of that delight, a deep gloom settled on my mind. I longed for a repetition of that ecstatic feeling. I lost all interest in everything else... For want of the joy of that night, my heart was sore distressed. But it was that which awakened my love of God... The fair winds of luxury and pleasure were blowing all around me day and night. Yet in spite of these adverse circumstances, God in His mercy gave me the spirit of renunciation, and took away from me my attachment for the world ...

One day, after *Didimā's* death, whilst sitting in my *boythakkhana*,² I said to those around me "To-day I have become a *kalpataru*.³ Whoever will ask of me anything that it is in my power to give, that will I give to him."... I gave away all my things. But the grief in my heart remained just the same, nothing could dispel it. I knew not where to turn for solace ... I would go alone to the Botanical Gardens in the middle of the day, whenever I got a chance. It was a very secluded solitary spot. I used to take my seat on a tombstone in the middle of the gardens. Great grief was in my heart. Darkness was all around me. The temptations of the world had ceased, but the sense of God was no nearer—earthly and heavenly happiness were alike withdrawn. Life was dreary, the world was like a graveyard. I found happiness in nothing, peace in nothing. The rays of the midday sun seemed to me black. At that time this song suddenly broke from my lips, "Vain, oh ! vain is the light of day, without knowledge all is dark as night," This was my first song. I used to sing it out loud sitting alone on that tombstone ...

I asked him "Shyamacharan⁴, where I could find truths regarding the Godhead?" "In the *Mahabharata*" he answered. Then I began reading the *Mahabharata* with him. ... I read through a good portion of the *Mahabharata*. ... Now that voluminous book has become accessible to the reading public through translation. But in those days very few people used to read it in the original. My thirst for spiritual knowledge led me to read a great deal of it.

As on the one hand there were my Sanskrit studies in the search after truth, so on the other hand there was English. I had read numerous English works on philosophy. But with all this, the sense of emptiness of mind remained just the same, nothing could heal it, my heart was being oppressed by that gloom of sadness and feeling of unrest. My endeavour was to obtain God, not through blind faith but by the light of knowledge. And being unsuccessful in this, my mental struggles increased from day to day. Sometimes I thought I could live no longer.

Suddenly, as I thought and thought, a flash as of lightning broke through this darkness of despondency. I saw that knowledge of the material world is born of the senses and the objects of

1. A sacrificial post with the figure of a bull at the top. 2. Men's sitting-room. 3. The wishing-tree that gives all you may want. 4. Family Pundit.

slight, sound, smell, touch and taste. But together with this knowledge, I am also enabled to know that I am the knower. ...

I now realised that with the knowledge of the outer world we come to know our inner self. After this, the more I thought over it, the more did I recognize the sway of wisdom operating throughout the whole world. For us the sun and moon rise and set at regular intervals, for us the wind and rain are set in motion in the proper seasons. All these combine to fulfil the one design of preserving our life. Whose design is this? It cannot be the design of matter, it must be the design of mind. Therefore this universe is propelled by the power of an intelligent being

One day, while thinking of these things I suddenly recalled how, long ago, in my early youth, I had once realised the Infinite as manifested in the infinite heavens. Again I turned my gaze towards this infinite sky, studded with innumerable stars and planets, and saw the eternal God, and felt that this glory was His. He is infinite wisdom. He from whom we have derived this limited knowledge of ours, and this body, its receptacle,— is Himself without form. He is without body or senses. He did not shape this universe with his hands. By His will alone did He bring it into existence. He is neither the Kali of Kalighat, nor the family *Shālgrām*. Thus was laid the axe at the root of idolatry On looking at the starry sky, we feel that He is infinite. By the help of this slender thread, His attributes became clearer to my mind. I saw that no one could frustrate the will of Him Who is infinite Wisdom. Whatever He wills, comes to pass. We collect all the necessary materials, and then make a thing; He by His will, creates all the materials necessary for the making of things. He is not only the maker of the world, but what is more, He is its Creator. All created things are transient, corruptible, changeable, and dependent. The Perfect Wisdom that has created them and is guiding them, that alone is eternal, incorruptible, unchangeable, and self-dependent

As soon as I came to understand that God was without form or image, a strong antipathy to idolatry arose in my mind. I remembered Rammohun Roy¹ — I came to my senses. I pledged myself heart and soul to follow in his footsteps. Since my childhood I had been in touch with Rammohun Roy. I used to attend his school.² There were other and better schools, there was the Hindu College. But my father sent me to that school at the instance of Rammohun Roy

I was the eldest son of my father. On any ceremonial occasion it was I who had to go from house to house inviting people. It was the time of the *Durga Pooja* in the month of *Āswīn*. I went to invite Rammohun Roy to this festival and said "Rammoni Thakur³ begs to invite you to see the *Poojah* for three days." Upon this he said, "*Berāther*, why come to me? Go and ask Radhaprasad."⁴ Now after all this lapse of time I understood the purport and meaning of those words. Since then I inwardly resolved that as Rammohun Roy did not take part in any image-worship or idolatry so would I not join in them either. I would not worship any image, I would not bow down before any image, I would not accept an invitation to any idolatrous *poojah*. From that time my mind was fully made up, I little knew then what a fiery ordeal I was to pass through.

1. Raja Rammohan Roy (1774-1838) 2. 'Anglo-Hindu School', established in 1822. 3. Father of Dwarkanath Tagore (1759-1838) 4. Eldest son of Rammohun Roy.

... An erroneous impression was then created in my mind to the effect that all our *shāstras* were full of idolatry, and that it was therefore impossible to extract from them truths pertaining to the formless and changeless Deity. When I was in this depressed state of mind, one day all of a sudden I saw a page from some Sanskrit book flutter past me. Out of curiosity I picked it up, but found I could understand nothing of what was written on it. I said to Shyamacharan Bhattacharya who was sitting by me, "I will come home soon, after attending to the business of the Union Bank. In the meantime do you decipher the meaning of the verses on this page, so that you can explain it all to me on my return from office He said, "This is all about the Brahma Sabhā.¹ Ramchandra Vidyavagish of the Sabhā could probably explain it." "Then call him" said I. Soon afterwards Vidyavagish came to me. On reading the page he said, "Why, this is the Isopanishat."

When I learnt the explanation of "*Isāvāsyamidam sarvam*" from Vidyavagish, nectar from paradise streamed down upon me. I had been eager to receive a sympathetic response from men, now a divine voice had descended from heaven to respond in my heart of hearts, and my longing was satisfied. I wanted to see God everywhere, and what did I find in the Upanishads? I found "If the whole world could be encompassed by God, where would impurity be? Then all would be pure, the world would be full of sweetness." I got just what I wanted I understood the deep significance of "*Isāvāsyamidam sarvam*." Oh! What words were those that struck my ears! "*Tena tyaktena bhunjithā*." Enjoy that which He has given unto thee. What is it that He has given? He has given Himself. Enjoy that untold treasure, leave everything else and enjoy that supreme treasure

..... Oh! What a blessed day was that for me,— a day of heavenly happiness! Every word of the Upanishads tended to enlighten my mind. With their help I daily advanced along my appointed path. All the deepest significances began to be revealed to me. One by one I read with Vidyavagish the *Isa*, *Kena*, *Katha*, *Mundaka* and *Māndukya* Upanishads and the remaining six with other *pundits*. What I read each day, I at once committed to memory, and repeated the next day to Vidyavagish. Hearing my enunciation of the Vedas he would ask, "Whence did you learn this pronunciation? I must say we cannot pronounce like that." I learnt the pronunciation of the Vedas from a Dravidian Vedic *brahmin*.

When I had thoroughly entered into the Upanishads, and when my intellect began to be daily illumined by the light of truth, I felt a strong desire to spread the true religion. As a beginning I proposed to form an association with my brothers, friends and relatives. There was a small room near the tank in our grounds, which I had whitewashed and cleaned. Meanwhile the *Durga Poojah* season commenced. All the other members of our family gave themselves up to the excitement of this festival. Should we alone remain with empty hearts? On that *Krishnā-chaturdasi*² we founded an association with hearts full of enthusiasm. We all bathed early in the morning, and in a purified state went and sat in that clean little room by the tank. It seemed as if Faith entered my heart as soon as I took my seat there with the others. As I

1. The Theistic association established by Rammohun Roy on 20 August, 1828. 2. 14th day of the dark half of the Moon.

looked around, each face was animated with reverence. The whole room was filled with an atmosphere of purity. After invoking Deity with a fervid heart, I discoursed upon this text of the *Kathopanishad*.

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

“The Hereafter is hidden from the eyes of the foolish and of those blinded by riches. Those who think that this world alone exists and there is no future existence, they come again and again under my yoke (that of Death).” Everybody listened to my discourse in a sacred and solemn mood. This was my first sermon. When it was over, I proposed that this *Sabhā* should be called the “*Tatwaranjini Sabhā*”, and should be made permanent. All agreed to this. The object of this association was to gain the knowledge of God. The evening of the first Sunday in every month was the time appointed for the meeting of this assembly. At the second meeting Ramchandra Vidyavagish was invited, and I ordained him *āchārya* (chief minister) of this *Sabhā*. He named it “*Tatwabodhini*” instead of “*Tatwaranjini*”. Thus the *Tatwabodhini Sabhā* was founded on Sunday, the fourteenth day of the dark fortnight, the 21st Ashwin, 1761 Shaka (6th October, 1839).

..... On the first day there were only ten members. Gradually the number began to increase. The first few meetings were held in a spacious hall on the ground floor of my house, but later on we rented a house in Sukea Street¹ . . . It was at this time that I made the acquaintance of Akshay Kumar Dutt.² He was introduced to me by Ishwar Chandra Gupta³ and became a member of the *Tatwabodhini Sabhā*. The association held its sittings at night on the first Sunday of each month, and Ramchandra Vidyavagish addressed the meeting in his capacity of minister. . . . In 1764 Shaka (1842 A. D.) I joined the Brāhmo Samāj. The founder of the Samāj, the illustrious Rammohun Roy, had died eleven years before this in Bristol (England). I thought to myself that as the Brāhmo Samāj had been established for the worship of Brahma, our object would be the more easily attained by amalgamating the *Tatwabodhini Sabhā* with it. With this view, I paid a visit to the Samāj on a Wednesday ... I noticed that there were very few people present ... After this experience, I took upon myself the task of reforming the Brāhmo Samāj and amalgamated the *Tatwabodhini Sabhā* with it. It was arranged that the *Tatwabodhini Sabhā* would look after the interests of the Brāhmo Samāj

..... I thought to myself that many members of the *Tatwabodhini Sabhā* were working in a disconnected fashion. They got no notice of meetings of the *Sabhā*, or were often unable to be present. Many of them did not know what was going on in the *Sabhā*. More especially, they could not hear the discourses of Vidyavagish, which ought to be more widely known. It was also necessary to give greater publicity to the books written with a view to propagate the knowledge of God by Rammohun Roy during his lifetime. Besides this, those subjects which tend to educate the mind and elevate the character of man should also be published. With these

1. 56 Sukea Street, 2. Wellknown Bengali litterateur (1820—1886). 3. Renowned poet and editor of *Probbhakar* (1812—1859).

objects in view, I determined to bring out the *Tatwabodhini Patrikā* in 1765 Shaka (1843 A. D.). For this paper it was necessary to appoint an editor ... The literary merits of Akshoy Kumar Datta made me select him ... The propagation of the Vedas, the Vedānta and the worship of Parabrahma, my principal object, was amply fulfilled by the publication of this patrikā...

One day I was sitting in the printing office thinking that there was no religious unity among the members of the Brāhmo Samāj. People kept coming and going to and from the Samāj like the ebb and flow of the tide, but they were not linked together by a common religious belief. So when the number of visitors to the Samāj began to increase, I thought it necessary to pick and choose from among them I decided that those who would take a vow to renounce idolatry and resolve to worship one God, these alone would be regarded as Brāhmos. Considering that there was a Brāhmo Samāj, each member must of course be a Brāhmo ... No undertaking succeeds without method. Therefore in order that the conversion to Brāhmo Dharma might be made in due form, in order that the worship of Brahma might be substituted for image-worship, I drew up a declaration of faith for initiation into the Brāhmo Dharma

We fixed upon the 7th of Pausha 1765¹ as the day for initiation into the Brāhmo Dharma. I screened off the small private room of the Samāj in which the Vedas used to be recited, and gave orders that no outsiders were to be admitted. A *vedi* was set up there, on which Vidyavagish took his seat, and we all sat around. A strange enthusiasm was awakened in our breasts. To-day the seed of Brāhmo Dharma would be sown in the heart of each of us,—and we hoped that in the fullness of time it would sprout up and become a tree everlasting. And when it bore fruit, of a surety we would obtain *amrita*² therefrom. “With the ripening of that fruit *amrita* will surely come.” Filled with this hope and zeal I stood up before Vidyavagish in all humility and spoke thus :—“We have come to you to-day, at this auspicious moment, to this sacred temple of the Brāhmo Samāj, in order to take the vow of initiation into the holy Brāhmo Dharma. Make us all eager for the path of salvation, and by your precepts so exhort us that we may renounce the worship of finite gods and pray to the one Parabrahma without a second, that we may feel prompted to do good, and not be entangled in the meshes of sin.”

On hearing this exhortation of mine, and seeing my singleness of purpose, he shed tears, and said, “Such was the aim of Rammohun Roy, but he was not able to realise it. After all this time now his desire has been fulfilled,” First Sridhar Bhattacharya got up, and reading out the vows in front of the *vedi*, embraced the Brāhmo religion. Then came Shyamacharan Bhattacharya, then myself. Then one by one,—Brajendranath Tagore, Girindranath Tagore, Anandachandra Bhattacharya, Taraknath Bhattacharya, Haradev Chattopadhyaya, Akshoy Kumar Datta, Harishchandra Nandi, Lala Hazarilal, Shyamacharan Mukhopadhyaya, Bhawani-charan Sen, Chandranath Roy, Ramnarayan Chattopadhyaya, Sashibhushan Mukhopadhyaya, Jagatchandra Roy, Loknath Roy and others, twenty-one in all, embraced the Brāhmo faith. The day the *Tatwabodhini Sabhā* was founded was a memorable day ; the day of initiation into the Brāhmo Dharma was another day of days. Since the year 1761 we had gradually advanced

1. The function took place on Thursday 21 December 1843 at 8 p. m.

2. Nectar of Immortality.

so far that to-day, taking refuge in Brahmo we had entered into the Brāhma religion, with it into new life. Our enthusiasm and delight knew no bounds. This was an unprecedented event in the annals of the Brāhmo Samāj. Formerly there had existed the Brāhmo Samāj only, now Brāhmo Dharma came into existence. There can be no religion without Brāhma nor can Brahma be obtained without religion. Religion and Brahma are inseparably connected. Having realised this close connection, we embraced the Brāhmo religion, and thereby became Brāhmos, thus justifying the existence of the Brāhmo Samāj. Within the month of Pausha, 1767, five hundred persons took the vows and were enrolled as Brāhmos. In those days there was a wonderful brotherly feeling between one Brāhmo and another, such as is rarely met with even amongst brothers. I was overjoyed to see such mutual affection on the part of the Brāhmos. I thought to myself it would be a good thing if one could organize a *mela* for them every *Pausha*, in some open place outside the town. There all might improve themselves by meeting and promoting the growth of friendly intercourse, and interchanging ideas on the subject of religion. With this object in view I invited them all to my gardenhouse at Goriti, opposite Paltā, on the 7th of *Pausha*, 1767.¹ I engaged eight or nine boats and took over all the Brāhmos to this garden from Calcutta. This was the occasion of a great Brāhmo festival, where their goodwill, affection and enthusiasm had full play. In the early morning, with the rising of the sun, we raised a paeon of praise to Brahma, and sitting in the shade of a tree adorned with fruit and flowers, we delighted and sanctified ourselves by worshipping God with all our heart.

1. Saturday, 20 December, 1845.



MAHARSHI DEVENDRANATH TAGORE*

Why is he called Maharshi

The Rishis of old fire the imagination of Devendranath Tagore, and he is full of admiration for them. The life of a true Rishi has been, I believe, his ideal and it is admitted that he has attained that ideal. If *Brahma Jnana*, *Brahmadhyun* and *Brahma-nanda rasapana* or the knowledge of God, contemplation of God, and drinking in the nectar of spiritual joy derived from communion with God be the essential characteristics of a Maharshi or a Rishi of the *highest* order, then Devendranath Tagore is, indeed, a Maharshi. He may live in a mansion furnished *a la-Anglaise*, he may drive in equipages, he may organize and lead a Church, he may supervise the affairs of an extensive estate, but these are not calculated to a reasonable mind to seem antagonistic to the best traditions of the high and noble title with which his well-meaning disciples have invested him, when the fact is established beyond all cavil and dispute that he has reached, by the life-long exercise of the great powers of his magnificent soul, that high stage of spiritual development which a Maharshi in the days of Vedas and Upanishads was known to attain to.

His Mode of Daily Life

Some four years ago, I had an opportunity to be a witness to the mode of life he lived. Rising at, what is termed by Manu, the *Brahma Muhurta*, or the earliest light of dawn, the Maharshi took his seat on the verandah of the house he was then occupying, and turning his face towards the east, watched the sunrise in all its glory. The beauty and splendour of the rising sun fills his mind with a sense of the ineffable greatness of the Sun of suns—the prime source of the light that lighteneth the countless suns in the Universe. Thus with a soul refreshed by the inspiration of the rising sun, he entered upon his devotions which lasted two hours, sometimes more. Then a little lunch was taken, which was followed by the reading of letters and newspapers and attendance to such important household affairs, as required his guidance, advice or instruction. At twelve the noon-meal was taken, which consisted of boiled rice, milk, fruits, &c. After meal, two or three hours were devoted to the attentive study of some of his favorite authors. At about four o'clock the Maharshi repaired to a boat, and took an airing on the Ganges which flowed past his residence. The two hours or so that were spent on the breast of the Ganges were consecrated chiefly to the silent contemplation of the Divinity who had been revealed to his soul as He had perhaps been done to none else in this age of materialism. As the sun began to sink in the West this enraptured lover of God and his works took his seat on the top of the boat, and facing the west, gazed on the splendour of the western

* Personal Reminiscences and stray notes on his life and character by one of his Brahmo admirers as reproduced in *Tattwabodhini Patrika* of Jaistha, 1811 Shaka [1889] from *National Guardian*.

sky, and gazed and gazed till the last crimson ray of the setting sun had ceased to bedeck the heavens. Then he closed his eyes and retired within himself, and sat 'rapt into still communion', till it was almost dark. Retirement to rest for the night was preceded by prayers and devotions lasting for hours.

His Interest in Current Events

Though devotional exercises have been latterly his chief occupation, he has never been indifferent to matters of ordinary importance. I have noticed him taking warm interest in the current events. It was, and I believe, still is his habit daily to go through a number of newspapers, both Bengali and English, and make very wise and shrewd observations on the important events of the day to any friends who might be present at the time.

His Favorite Religious Books

Are the Sanskrit Upanishads and the Persian religious poems of Hafiz. It was the accidental perusal of a *sloka* of one of the Upanishads that converted Devendranath Tagore from Mammon to God, and raised his mind's eye from the world to Heaven. It is no wonder then that he should regard the Upanishads with the veneration which a disciple would feel for his spiritual guide. It is an ennobling intellectual and spiritual treat to listen to the Maharshi reciting slokas from the Upanishads. It appears as if he becomes all spirit then, and even if you be one among the least impressionable, you cannot but be mightily moved by the soul-quickenning fire of his divine enthusiasm. His Heaven-gravitating soul seems saturated, as it were, with the divine inspiration of the noble religious truths that find expression in those incomparable records of the religious experiences of the Rishis of old—the Upanishads. Next to Upanishads, it is the poems of the Persian poet Hafiz that Devendranath Tagore prizes most. There, perhaps, never breathed a more devout lover of God than this Persian bard, and the God-intoxicated soul of the patriarch of the Brahmo Samaj has found a counter-part in him. I do not think there is another Hindu living who has so thoroughly appreciated the thoughts and sentiments of Hafiz and who could be found better able to give the spiritual interpretations of his gazals.

Favorite Authors other than Religious

Books other than religious which the Maharshi has ever cared to study related, I believe, to the history, antiquity, literature, and philosophy of ancient India and to general European metaphysics. Of the former class, I have from time to time, noticed on his table the works of such orientlists as Max Muller, Colebrooke, H. H. Wilson and Monier Williams, and of metaphysics, he is known to have studied the best works of Victor Cousin, Immanuel Kant, Fichte and others.

Reading Anti-Theistic Authors

There is a certain class of religious men who would think it an abomination to read books or publications that treat of a theology antagonistic to their own. But Devendranath

Tagore is much above the low plane of such illiberalism. His faith in God is founded on an immovable basis—a basis too strong and deep to be shaken by the perusal of the works of infidels. He sees more clearly the eternal truth of his transcendental Theism, as he compares the strong reasonableness of its doctrines with the utter untenableness and the tottering weakness of atheistical or sceptical dogmas. I have seen him perusing almost with the devotion of a disciple Herbert Spencer's *First Principles*, but the agnosticism of the English philosopher has only revealed to the Brahmo leader the more clearly the everlasting character of the foundation on which the Brahmic faith is based. It is, perhaps, to see how weak is the basis of the religious systems opposed to Theism that Maharshi Devendranath Tagore has sometimes been known to read anti-Theistic works.

His Greatest Theological Work

Bramo Dharmer Bhakhyan or the exposition of Brahmoism is the greatest theological work of the Maharshi. They contain his sermons delivered from time to time in the course of a long career, epitomizing in a style as pure as it is elevated, the priceless spiritual experiences of his God-devoted life. The *Bakhyan* is a store-house of religious truths which can never fail to be valued beyond all price by all who aim at living the life of the spirit. It is, in fact, the Upanishad of the Nineteenth Century, and with the progress of the Indian nation in spirituality, this unique production must assume a high place in the Indian religious literature. It is a monument of the Maharshi raised by himself, and we can confidently look forward to a time when Brahmos and non-Brahmos will come to regard it with equal veneration and prize it with equal ardour as one of the *vade mecum*s for the spiritually-minded and the religiously disposed.

A Great Ambition of his Life

To see the principles of Brahmoism—a faith which he has preached and to the high standard of which he has lived—disseminated among his countrymen in India has been a great ambition of his life. He has devoted a large portion of his wealth to carry out this his most noble intention. There is scarcely a Brahmo Samaj in the Empire to the erection of whose building the Maharshi has not liberally contributed. To him to propagate Brahmoism is to glorify the eternal 'Brahma,' and he has ever considered the use of his wealth thus to glorify his God as its best and holiest utilization. Few things are known to arouse his enthusiasm so much as schemes for the dissemination of the religion of which he is the best living illustration. The high and lofty ideal of Brahmoism has prevented it from becoming so popular a faith as Devendranath Tagore wished and endeavoured to make it, but he may peacefully and joyously enter the Abode of his Beloved with the assurance that a religion which could claim to have produced a noble and holy character like himself, cannot but, through the blessings of the Supreme and Merciful Ordainer of all things, be gradually accepted by mankind as they progress in knowledge and spirituality.

He the Father of the Brahmo Church

That Rammohun Roy laid the foundations of the Brahmo Samaj is true, but it is Devendranath Tagore who communicated life and vigour into it. Maharshi Devendranath Tagore is unquestionably the Father of the modern Brahmo Church. The cardinal principles of Brahmoism as they now stand are not exactly those of Rammohun Roy's but of Devendranath Tagore's. If Rammohun Roy was the grand-father, Devendranath Tagore is the father of the Brahmoism of the day. India may not know it, Europe may not yet have heard of it, but is nevertheless a fact that the position of Devendranath Tagore in the Brahmo Samaj is much higher than that once occupied by the late Keshub Chunder Sen. It was possibly because Keshub was conscious of this undeniable fact that he latterly gave a new name to his faith, and proclaimed himself as the founder of the Religion of the New Dispensation. The Maharshi was the spiritual father of Keshub Chander Sen, as has been more than once publicly acknowledged by the latter, and the world could have scarcely heard of Keshub as a missionary of Brahmoism, had there been no Devendranath Tagore. Modern Brahmoism in its essential and unsophisticated form is Devendranath Tagore's and no Keshub Chander Sen's as is erroneously supposed by many in India and Europe. It is as the Father of Modern Hindu Theism, no less than as a great and extraordinary religious character, that Maharshi Devendranath Tagore's name will be handed down to posterity, and immortalized in the history of the nineteenth century.

His Love of Nature

That Devendranath Tagore's mind is cast in the mould of that of the Rishis of old is evidenced not only by his love for a contemplative and meditative life, but also by his attachment for a life amidst the amplitudes of Nature. Communion with Nature and Nature's God has been his element, and in it had he chiefly lived, moved and grown into a unique and great religious character. He had spent years and years in the beautiful and sublime regions of the Himalayas, nursing his soul in the love of God and of His lovely material garb of Nature. The Maharshi has, since the dawn of the divine light in his soul, frequently shown a disinclination to reside in cities in general and in Calcutta in particular. The din and noise of the city and the demands of the too busy social life which one in his position must be compelled to live in could not be quite agreeable to him. Even when required to live in the plains, under the advice of the physician, or under the pressure of some other necessity, he had selected some place where the Nature reveals herself a little more freely than she could in a city. So at time sin 1874, 1879 and 1884 I saw him residing in some villages close to this city and in houses commanding a beautiful prospect of the broad-breasted Ganges. If the Maharshi lived in the close of his life in the metropolis away from the inspiring influences and hallowed charms of the Himalayas, it is because, a sense of duty compels him to obey the mandate of his physicians.

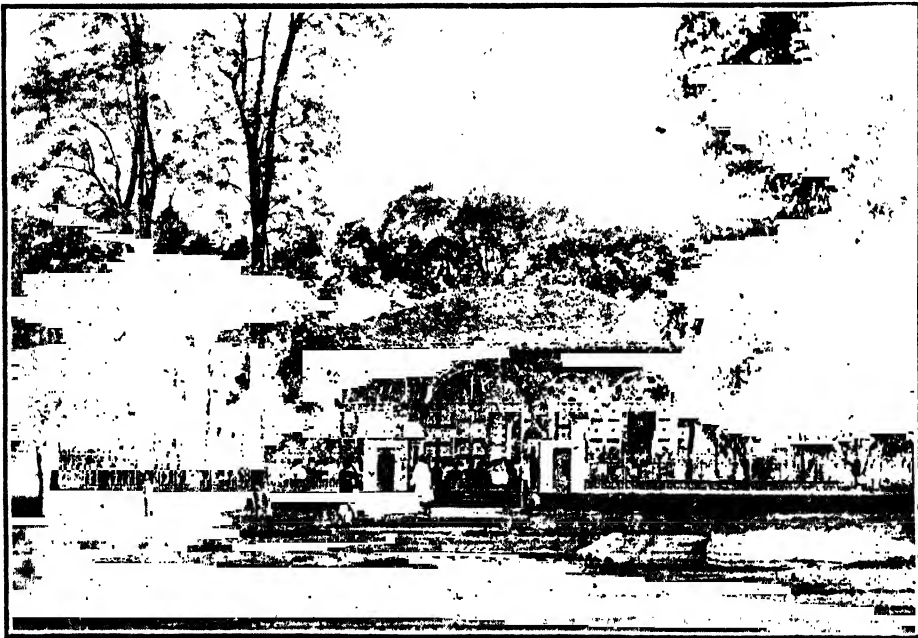
He the God-intoxicated Man

Benedict Spinoza, the Dutch Pantheistic Philosopher, was called by Novalis, the God intoxicated man. You can only read of Spinoza, but if we wish to see a God-intoxicated man, you can assuredly see him in Maharshi Devendranath Tagore. You have no doubt come across men full of Self, or full of Mammon, but here is verily a man who is full of God. You cannot spend an hour with him without strongly feeling that his soul and his mind are intoxicated with the wine of Divine love. There is every outward manifestation to convince you of the fact. You catch it unmistakably in his eyes, radiant and rolling with emotion, in his countenance, flushed yet serene, and in his enthusiastic gestures, as he discourses on the Lord he adores and worships so devoutly, in spirit and in truth. Though not in the least putting his faith in the Pantheistic idea that *all* is God the Maharshi sees, with the penetrating vision of a seer, God *in all*, as the life and soul of all that exists. The bird singeth, and he hears in its song the soul-enrapturing voice of his Beloved ; the flower bloometh and he smells in its perfume, the fragrance of the immaculate purity of his Divine Father ; the soft breeze bloweth, and he feels in its breath the loving and merciful touch of his ever-kind Friend ; the Sun shineth, and in its bright effulgence he finds revealed the benign influences of the Divine Light ; the boundless sky stretcheth forth before his beautiful vision, and in its countless stars, planets, and systems of worlds he realizes the sublimity of the Great Being who had been the Pole-Star to the Majestic bark of his life in the ocean of this world. As without him, so within him, as in the outer world of Nature, so in the inner world of his soul, Maharshi Devendranath perpetually enjoys the presence and companionship of the Supreme Spirit. Intoxicated in the highest sense, as he is, by the wine of Divine Love, he never feels more at home than when he discourses on the attributes of God, or communes with him, or allows his soul to revel in the ocean of Brahmananda or the joy of God that passeth all understanding.

His Legacy to the Nation

The incomparable religious character of Devendranath Tagore is a rich legacy to the Indian nation. Happy are the people that can sufficiently realize the inestimable value of so matchless an inheritance. Christ's legacy of his character and example to the succeeding generations was scarcely more significant, grand and divine than is Maharshi Devendranath Tagore's to the human race of these and the coming times. How to make each of the sides of human nature work without detriment to the other, how to be worldly and at the same time religious, how to reconcile the requirements of this life with those of that is to come, is yet the grandest problem on the earth. Devendranath Tagore has offered a practical solution of this problem in his extraordinary life in a manner so prominent as no man in these modern times of materialism and Mammon worship has done. He has been a man of the world in the best and truest sense, making himself as vastly useful in the field of worldly life as his capabilities and resources would

allow, and at the same time has been a religious man of the highest order. He did not, like a Hindu Rishi of old, leave the world for God, nor did he like a modern nineteenth century worldling, relinquish God for the world. He has been, both Godly and worldly, without allowing his devotion to God to weaken his sense of worldly duties or his attention to the world to interfere with his religious and devotional exercises. Not only has he been a devotee, revelling in Divine contemplation and meditation, but he has also been the leader of a Church, the active missionary of a religion, an eminent social reformer, an able author, a wise landlord, a friend of education, a patron of benevolent and useful schemes and the responsible head of a large family. The grand lesson and momentous truth, that it is possible to be God-intoxicated and at the same time to perform our worldly duties, that it is within the range of human capabilities to be equally true to our spiritual and temporal interests, is the legacy which Maharshi Devendranath Tagore bequeaths to us, and may we be worthy of this rich heritage.



The Mandir at Santiniketan

TWO LETTERS

"Though I have never seen the son of Dwarkanath, Debendranath Tagore, I have had several most interesting letters from him, and I have always felt the deepest sympathy for his noble and unselfish efforts to purify the religion of his country." These are the words with which Max Muller refers to Maharshideva in the second series of his *Auld Lang Syne*. He however quotes in his book only one letter of Devendranath's which we have much pleasure in reproducing here. Commenting on this letter Max Muller writes, "Whatever may be thought by others of such a letter, to me it seems a most instructive and characteristic page in the recent history of India".

Max Muller's letter, to which Devendranath's is a reply, is also given below :

7 Norham Gardens,
Oxford.
12 Oct. '84

My dear Sir,

I was so glad to receive your letter. My thoughts have so often been with you, but I always imagined you had become quite a *Sannyasin*, and did not wish to be troubled by letters. You know that I saw a great deal of your father, when he was in Paris in 1845,¹ and I had also the pleasure of knowing your son.² But I always felt that I had most in common with you, though we had never met in this *Samsara* and probably never shall. I thank you for having sent me your *Vyakhyanas*,³ though I am sorry to say that I can only read them with an effort, as I have forgotten a great deal of what I knew of Bengali. I have so many other things to do, and as one grows old, one must throw off many things which one's shoulders can no longer bear. I have also to thank you for Mr. Leonard's book.⁴ I wish I had known it before, as it would have been very useful to me in writing my Biographical Essays⁵ of Rammohan Roy and Keshab Chandra Sen. I sent a copy of these essays to you through Mozumdar,⁶ and I should feel very grateful for any remarks from you, as I might be able to correct any mistakes that I may have committed in a second edition. I should like to know whether your father wrote to you from Paris to tell you that I was preparing an edition of the Rigveda when at Paris in 1845, or whether you had sent four scholars⁷ to Benares before that time to study the four Vedas. But I do not wish to give you any trouble, and I shall quite understand if I do not hear from you again. I have now published translations of all the important Upanishads, but while I still mean to translate minor Upanishads also, I have written for MSS. to my friends in India, but have not yet received many. I want both text and, if possible, commentaries.

If you write to your son Satyendranath, please remember me kindly to him. I do not write to you about these new troubles in the *Brahmo Samaj*. I am too far away to be able to form any unprejudiced opinion. I feel great confidence in Mozumdar.⁶ Of course, your movement would be stronger, if you were united. But a strong tree sends out many *Sakhas*—why not a strong *Samaj* ?⁸

Believe me, my dear Sir,
Yours faithfully
F. MAX MULLER

1. During Prince Dwarkanath Tagore's second visit to Europe (1845-46)
2. During Satyendranath Tagore's visit to England (1862-64) as a candidate for the Indian Civil Service.
3. "Brāhmo Dharma Byākhyān"
4. "The Brahmo Samaj or Hindu Theistic Church : Its Rise and Progress by G. S. Leonard—Late Assistant Secretary to the Asiatic Society of Bengal ; published in 1879.
5. Cp. "Chips from a German Workshop" vol. II (Biographical Essays. 1884)
6. Rev. Bhāi Protap Chunder Mazumdar, the well known biographer of Keshab Chunder Sen.
7. See note 2 to Devendranath's letter.
8. Cp. 'Biographical Essays', p. 88

Chinsura, via Calcutta,
December 27, 1884.

My Dear Sir,

I was very glad to receive your letter. It will always give me pleasure to hear from the Pandit of the Far West who has done so much for the language and literature of my country. There are branches of knowledge and art in which the East is deficient, and which she must learn from foreign sources. But there are other things all her own, and even your enlightened countrymen may turn with pleasure and profit to a leaf or two out of the books of the East to learn something new, to get a glimpse of vistas of thought with which they are not familiar. And you, Sir, have done not a little to open out before the world treasures of Oriental wisdom which only the diligence of scholars like you could unfold. By the publication of the Rig-Veda and the Upanishads you have brought within the reach of European scholars the thoughts and aspirations of our ancient Rishis, hitherto hidden in inaccessible manuscripts. And it is to be hoped that the dissemination of the knowledge of our ancient literature will help to cement the bonds of union between the two peoples who, brought up under a common roof, parted from each other and scattered over distant quarters of the globe, again to be brought together under the mysterious decree of Almighty Providence.

You are perhaps not quite right in taking me for a Sannyasin in the sense of one who has wholly renounced the world. To be in the world, but not of it, is my *beau idéal* of a Sannyasin, and in that sense I am one. My sons are settled in life and working before my eyes. I take a keen interest in all that goes on far and near, in my domestic circle and outside. My infirm health however, does not permit me to take an active part in the affairs of the world. So I have settled down for the present in a country house by the banks of the Ganges, far from the din and bustle of the town, and yet not too far to be out of its reach, and my life glides smoothly along like the waves in winter, resigned to His will and ready to quit its mortal coils at His call.

The schism in the Brahmo Samāj¹ is a thing to be regretted, perhaps it may do present harm to the cause. We should have been stronger, if united, but there is no cause for despondency. The seeds have been sown, and they will bear fruit in God's own time. We are but humble seekers of the Truth and humble workers in her cause. We must work and labour each in his own sphere and according to his own light regardless of consequences. The crowning and fruition of our work rests with God alone, and we may repose our trust in Him for success. Truth will triumph in the end. Satyam eva jayati.

Accept my best thanks for the copy of your Biographical Essays you have so kindly presented to me. It is a very interesting book, and I have read it with the greatest delight. The charitable feeling which you have shown in judging of Keshub Chunder Sen is worthy of your liberality of thought. I received no intimation from my father regarding the publication of the Rig-Veda. It was my own idea to send Pandits to Benares to study the Vedas.² The project entirely originated with me, and had no connection with the work you had taken in hand.

Yours sincerely,
DEVENDRANATH TAGORE.

1. The separation of the Brāhma Samāj of India from the Ādi Brāhma Samāj in 1865, and again the separation of the Sādhārān Brāhma Samāj from the Brāhma Samāj of India in 1878.

2. "In the year 1766 [1845 A. D.] I sent one student to Benares ... In the following year three others were sent there. Ananda Chandra, Tāraknāth, Bāneshwar and Ramānāth, these were the four students."

SPIRITUAL UNITY*

By Rabindranath Tagore

In his early youth, stricken with a great sorrow at the death of his grandmother, my father painfully groped for truth when his world had darkened, and his life lost its meaning. At this moment of despair a torn page of a manuscript carried by a casual wind was brought to his notice. The text it contained was the first verse of the Ishopanishad :

“Isavasyam idam survam
Yat Kincha jagatyam jagat.
tena tyaktena bhunjitha
Ma grdhah Kasyasvitdhanm.”

It may be thus translated :

“Thou must know that whatever moves in this moving world is enveloped by God. And therefore find thy enjoyment in renunciation, never coveting what belongs to others.”

In this we are enjoined to realize that all facts that move and change have their significance in their relation to one everlasting truth. For then we can be rid of the greed of acquisition, gladly dedicating everything we have to that Supreme Truth. The change in our mind is immense in its generosity of expression when an utter sense of vanity and vacancy is relieved at the consciousness of a pervading reality.

* * *

It is significant that all great religions have their historic origin in persons who represented in their life a truth which was not cosmic and unmoral, but human and good. They rescued religion from the magic stronghold of demon force and brought it into the inner heart of humanity, into a fulfilment not confined to some exclusive good fortune of the individual but to the welfare of all men. This was not for the spiritual ecstasy of lonely souls, but for the spiritual emancipation of all races. They came as the messengers of Man to men of all countries and spoke of the salvation that could only be reached by the perfecting of our relationship with Man the Eternal, Man the Divine. Whatever might be their doctrines of God, or some dogmas that they borrowed from their own time and tradition, their life and teaching had the deeper implication of a Being who is the infinite in Man, the Father, the Friend, the Lover, whose service must be realized through serving all mankind. For the God in Man depends upon men's service and men's love for his own love's fulfilment.

* Extracts from the “*Religion of Man*.”

DETAILED CHRONICLE

Of The Life of Maharshi Devendranath

Upto His Initiation 1817—43

Compiled and edited by NIRMALCHANDRA CHATTOPADHYAYA who wishes to acknowledge his indebtedness to the work done by Satischandra Chakravarty in this field.—Ed.

1817 15 May [Bengali Era 1224, 3 Jaistha, Thursday, Day of Solar Eclipse]: Devendranath Tagore born in Calcutta at the ancestral house of the Tagores at Jorasanko [present address : 6 Dwarkanath Tagore Lane] in the morning at the exact hour of the eclipse. Eldest son of Prince Dwarkanath Tagore (1794-1846) and Sm. Digambari Devi.

Anglo-Indian College, commonly known as 'Hindu College', established earlier this year on 20 January.

1820 Younger brother Girindranath born.¹

1823-25 Studies at home. Learns English, Bengali, Sanskrit, Persian and Music.

Often meets Raja Rammohan Roy in his garden house at Māniktalā as a friend of the Raja's youngest son Ramāprosād.

1826 Admitted by Rammohan to the 'Anglo-Hindu School' situated south-east corner of Hedua (Cornwallis Sqr.)—founded by Raja Rammohan Roy himself in 1822. Studies there until 1829 (?) standing second among boys of the Third Form. Actively participates in Associations run by boys of this school, especially one at the residence of Krishnakanto Basu at Wellington Street, towards the end of 1830.

1827 *Upanayana* or the sacred thread ceremony performed.

Younger brother Bhupendranath born.

1828 20 August [B. E. 1235, 6 Bhādra, Wednesday]: 'Brahmo Sabha' or Brahmo Samaj established by Raja Rammohan at Feringhee Kamal Bose's house (on Chitpore Road, close to the present Adi Brahmo Samaj building) with Tarachand Chakravarty as its secretary.

In October (?) Devendranath goes to invite Rammohan to their family *Durgā Pujā*. Deeply impressed at Rammohan's polite refusal to participate in idolatrous *pujā*.

1829 Youngest brother Nagendranath born. Dwarkanath appointed Dewan of 'Customs Salt & Opium Board'. Union Bank started by him in August.

In December custom of *Suttee* abolished by law.

1. Younger brother Narendranath, born before Girindranath, died when only 8 years old. Exact dates not known.—Cp. Rabindra-Kathā, p. 28.

1830 23 January [B. E. 1236, 11 Māgh, Saturday] : Rammohan Roy formally opens Brahmo Samaj at its present site on Chitpore Road in its own building, on its own land.

"Dwarkanauth Tagore, Kaleenauth Roy, Prussunnocoomar Tagore, Ramchunder Bidyabagish and Rammohun Roy" as the formal founders of the Samaj appoint "Boykontonauth Roy, Radapersaud Roy (eldest son of Rammohan) and Ramānauth Tagore (step-brother of Dwarkanath)" as the Trustees by means of an "Indenture" (Trust Deed) executed on 8 January, 1830. They enjoin the Trustees to use the property, "for a place of public meeting of all sorts and descriptions of people without distinction as shall behave and conduct themselves in an orderly sober religious and devout manner for the worship and adoration of the Eternal Unsearchable and Immutable Being who is the Author and Preserver of the Universe".

19 November: Rammohan Roy starts for Europe. Prior to his departure the Raja meets Devendranath at their Jorasanko residence and feelingly clasps his hand to take leave of him.

By the end of this year Devendranath admitted to Hindu College in the 'fifth class'. Studies there for about three years (1830-33), and leaves the College in the 'second class'. Ramāprosād Roy,¹ Nripendranath Tagore, Tarachand Chakravarty were among his classmates. It is significant that Devendranath remains immune to the influence of the Eurasian teacher H. V. Derozio ('Fourth Master' of the College) and his disciples.

? **1831** Turning eyes towards the infinite sky studded with innumerable stars and planets he has a sudden realization of the Infinite glory of God. His faith in idolatry receives its first profound shock.

1833 January [Shaka 1754, B. E. 1239, 17 Paus, Sunday] Organises "SARBATATTWADIPIKA SABHA"—a society for the cultivation of varied (*Sarba* = all) branches of knowledge through the medium of Bengali ("*Gouḍiḍya Sādhubhāṣā*"), at Anglo-Hindu School premises. Devendranath elected its first secretary, and Ramāprosād Roy its first president.²

27 September ; Death of Raja Rammohan Roy at Bristol.

Devendranath leaves Hindu College(?).

1834 March [B. E. 1240, Falgoon] : Marries Sārādā [Shākambhari] Devi of Jessore in her eighth year.³

In April Devendranath makes his first (?) public donation, to Rammohan Memorial Fund a sum of Rupees Five Hundred.⁴

In July Dwarkanath resigns the post of Dewan of the Salt Board and in October starts independent business of 'Carr Tagore & Co.' with William Carr and William Prinsep as partners.

Devendranath engaged by father at the 'Union Bank' as Asstt. Secretary.

1. Youngest son of Rammohan, and the first Indian nominee to the Bench of the Calcutta High Court (1861-62).

2. 'Sangbād Patre Sekāler Kathā,' Part II, p. 124-25.

3. Cp. Rabindra-Kathā, p. 4.

4. Dwarkanath opened the list with a contribution of Rs. 1000/-.

1835-37 Passes a "life of luxury and pleasure" caring little for spiritual truths.

In one of these years he spends a *lakh* of rupees in *Saraswati Pujā* reaching thereby the highwater mark of fashion and pomp.

1838 In March becomes member of the 'Society for the Acquisition of General Knowledge' ('Sādhāran Jñānopārjikā Sabhā') founded by the old students of Hindu College.

By the end of March [B. E. 1244, Chaitra]¹ : Death of grandmother Alakāsundari when Devendranath was 21 years old.

Night before this death seated at the burning *ghāt* of Nimtalā Devendranath had a beatific experience. Since then he finds happiness or peace in nothing ; attachment for the world removed from his mind.

Visits Botanical Gardens. "The rays of the midday sun seemed to me black." Seated on a memorial stone in the Gardens inspiredly composes his first song : "Vain, Oh ! vain is the light of day."²

Takes lessons in Sanskrit Grammar (*Mugdhabodh*) from family pundit Kamalākānta Chuḍāmani.

Studies European Philosophy, but the works of Locke and Hume disappoint him.

Eagerly turns to 'Mahābhārata' for truths regarding Godhead ; studies the great Epic with Shyāmācharan Tattwabāgish.

Suddenly a flash as of lightning breaks through this dark despondency. He remembers Rammohan Roy and a strong antipathy to idolatry rises in his mind.

September-October (?) : Forms a party with his brothers and resolves not to bow before idols.

In November a daughter is born to Devendranath and dies in her infancy.

1839 19 January : Death of Devendranath's younger brother Bhupendranath at the age of thirteen.³

21 January [B. E. 1245, 9 Māgh]³ : Death of Digambari Devi mother of Devendranath.

At a moment of deepest despair Devendranath picks up a torn page of *Ishopanishat* (edited by Rammohan). With the help of Pdt. Ramchandra Vidyāvāgish learns the explanation of the sloka "*Isāvāśyamitam Sarvam* etc."⁴ and feels himself blessed beyond measure.

Begins studying Upanishads with Vidyāvāgish and other pundits.

1. 'Sangbād Patre Sekāler Kathā', Part II, p. 449, 548. This evidence is of special importance since it alters by three years the date current so long.

2. রাগিণী বেহাগ ।

হবে, কি হবে দিবা-আলোকে, জ্ঞান বিনা সব অন্ধকার ।

গত হল আয়ু, নাহি গেল জ্ঞান, কেমনে তাঁরে জানিবে বল না ।

3. 'Sangbād Patre Sekāler Kathā', Part II, p. 450.

4. First sloka of *Ishopanishat*.

6 October [B. E. 1246, 21 Aswin, Sunday] : Delivers his first sermon, a discourse upon a text¹ of *Kathopanishat*; and establishes "Tattvaranjini Sabhā" later named "TATTWABODHINI SABHA" (Truth-teaching Society) by Ramchandra Vidyāvāgish.

"Its objects were, *first*, the dissemination of the knowledge of the Upanishads, *secondly*, the promotion of religious enquiry." Meetings held on first Sunday night of each Bengali month.

By the end of this year or the beginning of the next Akshoykumar Datta is introduced to Devendranath.

1840 1st week of June : "Tattwabodhini Pāthshālā" (School of Theology) started, to train up a number of young men in the principles of the new faith with the help of "vernacular languages of the country." This effort to impart 'religious education' is acclaimed as "a new feature in the system of native instruction" of the time.

Akshoy Kumar Datta appointed teacher of Geography and Science (*Padārtha-Vidyā*).

Devendranath publishes Bengali translation of *Kathopanishad*.

20 August : Dwarkanath executes a 'Deed of Settlement' and thereby appoints trustees to ensure protection of a major portion (eight parganās) of his landed property.

1841 25 February : Devendranath reluctantly attends dinner given by Dwarkanath in his Belgachia garden in honour of Miss Eden, sister of Governor General, Lord Auckland.

14 March : Devendranath hurries back from a party, given by his father at Belgachia to the notable Bengali gentlemen of the town, to attend the monthly meeting of Tattwabodhini Sabhā and incurs his displeasure.

14 September [B. E. 1248, 30 Bhadra, Tuesday] : the first (as well as the last) observance of the anniversary of Tattwabodhini Sabhā with great *éclat*. Devendranath delivers a moving discourse defining God as "formless, the very essence of intelligence, omnipresent, beyond all thought or speech."²

The *Sabhā* which commenced its career with only ten young men developed immensely, number of members soon rising above 500.

1842 9 January : Dwarkanath left Calcutta on his first visit to Europe.

January (?) : Devendranath pays a visit to the 'Brahmo Samaj' and discovers its moribund condition.

April [B. E. 1249, Baishākh] : Amalgamates Tattwabodhini Sabhā with Brahmo Samaj; takes charge of the pecuniary affairs of the latter in order to look after its interests more effectively.

"From that time forward the monthly morning service of the Brahmo Samaj was instituted in place of the monthly meeting of the Tattwabodhini Sabhā and instead of the anniversary of the *Sabhā* on the 21st Ashwin, the date of the opening day of the Brahmo Samaj *viz.* the 11th of Magh, was fixed upon for its anniversary."

1. 'Na Sāmparāyah etc'. *Kathopanishat*; Balli 2, Mantra 6

2. "ঈশ্বর নিরাকার, চৈতন্য-স্বরূপ, সর্বগত, বাক্য মনের অতীত",—আব্রাহামাবনী, পরিচ্ছেদ ৬

1843 January : Dwarkanath returns from Europe.

30 April (B. E. 1250, 18 Baishākh) : Tattwabodhini Pāthshālā removed from Calcutta to Bansberia, a village near Tribeni in Bengal.

August [Shaka 1765, B. E. 1250, Bhādra] : "Tattwabodhini Patrikā" first started with Akshoykumar Datta as editor.

Printing press of the *Patrikā*, is set up in the house near Hedua (Cornwallis Sqr.) where Rammohan's School was held.

Ramchandra Vidyābāgish regularly comes to this press and reads Upanishads and Vedānta Philosophy with Devendranath.

Devendranath's Sanskrit commentary ("maintaining the theistic basis") and Bengali translation of Upanishads come out regularly in the *Patrikā*.

"It [Tattwabodhini Patrikā] inaugurated the era of earnest journalism in Bengal, a thing unknown up to that time . . . The *Patrikā* taught men to think seriously and speak earnestly, supplied valuable information with regard to the development of religion in this country and materially promoted intellectual culture"¹

21 DECEMBER [Shaka 1765, B. E. 1250, 7 Poush, Thursday, New moon] : at 3 p. m. Devendranath with twenty other friends take the vows of Brahma Dharma and are formally initiated into the religion by Ramchandra Vidyābāgish.²

1844-45 Devendranath resolves to propagate Brahma Religion by means of the Upanishads :

"All our theologians revere the Upanishads as the Vedānta, the crowning point and essence of all the Vedas. If I could preach the Brāhma Religion as based upon the Vedānta, then all India would have one religion, all dissensions would come to an end, all would be united in a common brotherhood, her former valour and power would be revived and finally she would regain her freedom. Such were the lofty aspirations which my mind then entertained."³

1. 'History of the Brahma Samaj', Chap. II, p. 92.

2. 'Autobiography,' chap. IX,

3. 'Autobiography,' chap. XIV.

Santiniketan and Sriniketan

There are days that merely occupy a space in the calendar. They come and go and hardly leave any trace behind. There are again days which stand out for some significant memory or association. Such a day is the Seventh of Paush which has been a landmark in the history of our asrama ever since its inception. It was on a Seventh Paush that Gurudeva started his Brahmacharyasrama. On this very day again in the year 1921 the Visva-Bharati was formally inaugurated. What lends the Seventh Paush its own inner significance, however, is that it is connected with one of the most important events in the life of the Spiritual Founder of the asrama—Maharshi Devendranath Tagore. Thus it is our Founder's Day in the true sense of the term. On the Seventh Paush, hundred years ago, Maharshideva was initiated into the Brahmo Dharma. It was a memorable day — 'a day of days' writes Maharshideva in his Autobiography, 'when the seed of Brahmo Dharma would be sown in the heart of each of us.'

Naturally therefore the centenary of the Seventh Paush was 'a day of days' for us and we kept it with due solemnity. The day was ushered in with an early morning vaitalik song followed by the usual service in the Mandir conducted by Pandit Kshitimohan Sen. The main function was held later in the afternoon at three—the exact hour of Maharshideva's initiation. The venue chosen for the purpose was the Chhatimtala, hallow-

ed by the meditation of the great seer. Here under the shadows of the two aged trees we congregated in prayerful silence. The ceremony commenced with the singing of a Sanskrit hymn composed by Maharshideva himself. Pandit Kshitimohan Sen then explained the profound significance of the occasion and referred to Maharshideva's life as a unique record of the godward aspirations of a saintly soul who was capable also of striking a perfect balance between the life of action and that of contemplation. Mahamahopadhyaya Pandit Vidhusekhara Sastri then read out appropriate passages from Maharshideva's *Brahmo Dharma* together with their Bengali expositions. Prasantachandra Mahalanobis, who participated in the ceremony on behalf of the Sadharan Brahmo Samaj, read a long and interesting paper written specially for the occasion. He traced the gradual unfoldment of Maharshideva's spiritual life with illustrative extracts from the Autobiography. He further mentioned the many and lasting contributions made by Maharshideva towards the reawakening of modern India, not the least of which, he said, was the Visva-Bharati itself.

A pamphlet in Bengali entitled *Diksha* (Initiation) and another in English called *The Offering Of Srimat Maharshi Devendranath Tagore* (being his farewell address to the Brahmo Brethren) were distributed as from Rathindranath Tagore who also gave

away 100 pieces of cloths to the poor on the occasion. Messages and greetings were received both from individuals and institutions associating themselves with us in paying homage to the memory of Maharshi-deva. Many of them also arranged parallel functions on the day of the centenary to mark the occasion.

...
We duly celebrated the forty-second anniversary of the foundation of the asrama on the 7th Paush (December 23).

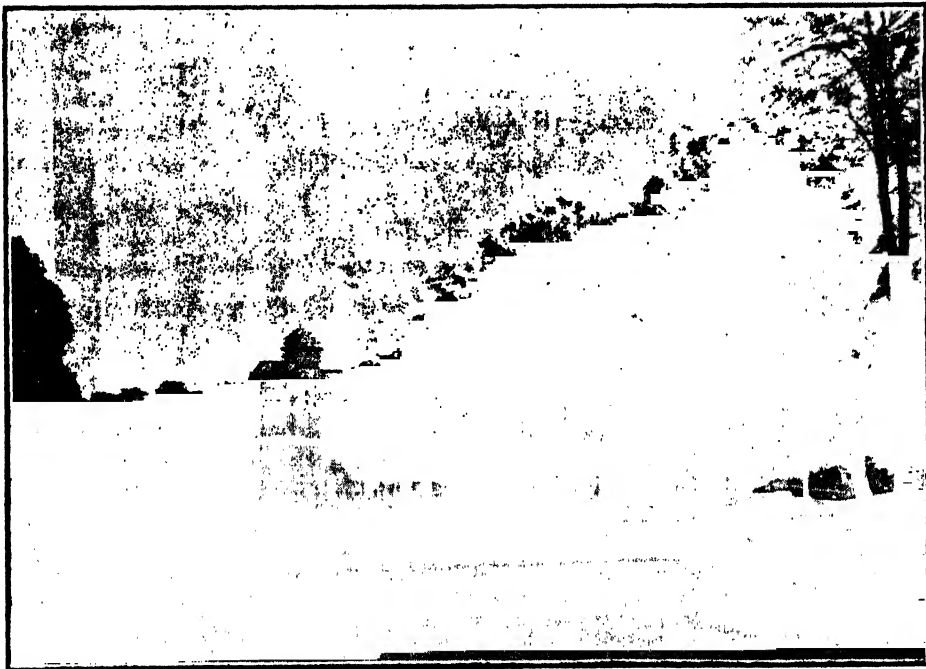
The Varshika Parishat of the Visva-Bharati was held on December 24 at Amra-kunja, with our Acharyadeva presiding. The annual meeting of the Asramika Sangha took place the same day under the chairmanship of Sudhiranjan Das.

In view of the widespread distress in the country it was considered proper not to hold the mela this year. The students organised their own *Ananda Mela*, however, in front of Sinha-Sadan in order to raise funds for the relief of the distressed.

The annual meeting of the General Assembly of the India Centre of the Sino-Indian Cultural Society was held at the China-Bhavana on December 24 at 4 p. m.

Christmas Day was duly observed and a mandir service took place on the occasion.

Detailed reports of all the various functions will be given in the coming issue of the News the present issue being a special number.



"Santiniketan" : The Guest House after which
the institution is named



‘তিনি আমার প্রাণের আরাম, মনের আনন্দ, আত্মার শান্তি।’

‘He is the repose of my life, the joy of my heart, the peace of my spirit.’

Cover I. Portrait of Mahatma : By A. N. TAGORE

Cover IV. The Seat of Meditation : By R. N. CHAKRAVARTY

Editor : RATHINDRANATH TAGORE

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Santiniketan and Sriniketan

125 orphans in two batches of 75 and 50 have been sent from Calcutta to Sriniketan to be housed in the Orphanage Shelter established here last year by the Bengal Government. These destitute children are drawn from all the various communities and their ages range from 4 to 12. Many of them are in a poor condition of health requiring careful tending. The orphanage is under the supervision of the Sriniketan staff who are devoting much of their time and energy to make the children feel at home. The daily routine in the Orphanage include group games, story-telling and drill for the comparatively abler-bodied boys. There is a full complement of staff to look after them under a competent Matron. The resident physician goes round the Orphanage each morning and the sick children are given proper nursing and care. All the children mess together in a common dining room. They are on the whole a jolly and well-behaved lot and react with lively enthusiasm to entertainments arranged from time to time for their benefit. Some of the girls have been admitted to the local Primary School and a plan is in the making for the education of a few more children. In the meantime it is gratifying to see that they are already feeling at home and

some of those who came sick and rickety are showing steady improvement in health. Elsewhere in this issue we have given the impressions of a visitor to the Orphanage.

...

A daring burglary took place in the Havell Memorial Hall in the night of December 24, 1943 during the 7th Paush celebrations. As in the previous years, this year too an exhibition of paintings was held during the anniversary in the museum for the benefit of the visitors. A special feature of the exhibition was two paintings by our Acharyadeva *Mother and Child* and *Rabindranath as Blind Baul in Fulguni*. Both of them were valued possessions in the collection of the Museum and bear its catalogue number as well as the Visva-Bharati seal on the back. The haul of the burglar included the two masterpieces by Abanindranath as well as twentythree original works done by the senior students of the Kala-Bhavana.

Police have already been informed and investigations are in progress. The authorities of the Visva-Bharati have notified that suitable reward will be given for information leading to the apprehension of the culprit and recovery of the paintings.

...

Santipriya Bose, whose services were lent to the Indian Statistical Institute in connection with the Bengal Co-operative Survey, joined his duties at Sriniketan as the Rabindranath Research Fellow in Rural Economics, on January 1.

...

Bibhutibhushan Gupta, M. A. who was long connected with this institution as a student and subsequently as a member of the staff joined the post of Rector, Patha-Bhavana on January 1. S. J. Gupta is a distinguished educationist with years of experience of teaching and school management to his credit. He is besides fully acquainted with the traditions and ideals of the Patha-Bhavana. We have every reason to hope therefore that the school will make good progress under his leadership.

...

Admission to the Patha-Bhavana has been fairly satisfactory. The number of new admissions up to date is 71 out of which 68 are from Bengal and 3 from other provinces. It is a matter of regret that there should be a progressive fall in the number of non-Bengali students ever since Bengal was declared an emergency area. We hope the situation will improve in the near future and the Patha-Bhavana will again resume its all-India character which has always been one of its distinctive features.

...

At the annual general meeting of the Santiniketan Asramika Sangha held at Amrakunja on December 24, 1943, the following office-bearers were elected for the year 1944 : President : Sudhiranjan Das ; Vice-President : Tapanmohan Chatterji ; Treasurer : Rathindranath Tagore ; Secretary : Sasanka-

bhushan Sinha ; Asst. Secretary : Keshab-Chandra Sen ; Members without portfolio : Amita Tagore and Hemlata Sen.

...

The following members were elected to the Samsad from the different constituencies *General Constituency* — Kshitimohan Sen, Tan Yun-Shan, Kalidas Nag, Nepalchandra Roy and Bhupatimohan Sen ; *Santiniketan* — Surendranath Kar and Pramodaranjan Ghosh ; *Sriniketan* — Santipriya Bose ; *Asramik-Sangha* — Tarunkumar Roy.

The following have been nominated to the Samsad by the Acharya : Sudhiranjan Das, Bimal Chandra Sinha, Sudhir Kumar Lahiri.

Bhagirath Kanodia, Dr. R. Ahmed and Sm. Renuka Roy have been co-opted.

...

Adhyapaka Bikrama Jit Hasrat of the Islamic Section was deputed in December 1943 as a delegate to the Muslim University, Aligarh to attend the History Congress. He contributed a paper entitled : *The Historical Background of the Saints of the Qadiri Order* to the Islamic History Section of the Congress. He also contributed another paper entitled : *The Sirr-i-Akbar : A Persian Translation of the Upanishads* to the Islamic section of the 12th All-India Oriental conference held at Benares in December, 1943.

...

Devapriya Mukherji, an ex-student, who topped the list of students passing the B. A. examination with Honours in Mathematics in 1912, has been awarded *Bankim Bihari Sen Medal* by the University of Calcutta. We offer him our congratulations.

...

NEPAL CHANDRA ROY

We deeply regret to announce the death of Nepalchandra Roy. The melancholy event took place in his Calcutta residence in Kabir Road in the early hours of the morning on Saturday, January 22. He was 77 at the time of his death.

His absence at this year's Varshika Parishat was keenly felt by ex-students and members of the Visva-Bharati. We had all hoped that his magnificent rallying powers would see him safely come round. Therefore the news that he had succumbed to an acute attack of cystitis, from which he was suffering for some time, came as a surprise and a shock.

It was only recently that age had broken him down. We have pleasant memories of his rubicund face, all aglow with health and enthusiasm. It is this picture of his which we shall cherish along with many legends which have grown round his name. These, we are sure, will help us in keeping his memory green in our hearts as will also the road named after him and laid out with his own hands. We shall remember him as one of the earliest batch of followers of Gurudeva to have stood by him when he broke the new path of the Visva Bharati, as an educationist who made the work of learning a pleasant pastime, as an ardent nationalist who championed the cause of the suffering humanity regardless of fear or favour and above all as a loving soul, self-less in his devotion. We shall also recall him as the veteran traveller who never kept to time and never missed a train, as a delightful teacher of history who in his absent-mindedness kept no count of date or time in his personal life, as a vociferous supporter of the asrama eleven, as one who could make as well as take a kindly joke, and as a host of other things which, as has been already said, make his name a legend. His human qualities will long endear his memory to all those who had the good fortune of coming into close contact with him.

Immediately on receipt of the sad news of Nepal Babu's death all the institutions of the Visva-Bharati remained closed as a mark of respect to his memory. Later in the evening a special service was held in the mandir when his lifetime friend and co-worker Pandit Kshitimohan Sen addressed the congregation. Pandit Kshitimohan gave the following brief life sketch of Nepal Babu. Nepalchandra Roy was born in his village home at Mulghar in Khulna in the year 1866. His father Kasinath Roy belonged to a well-known family of pandits well-versed in the classics and owners of large landed properties in the district. Nepal Babu was one of the very first members of the family to have received English education. He passed his B. A. examination from the General Assembly Institution in 1887. Much hope was centred round him by the members of Nepal Babu's family. They had fallen on bad days and looked up to him to retrieve the family fortunes. Prospects of remunerative service under the government did not however lure him. After his graduation he returned to his native village as a teacher of the local High School. About this time he came into contact with Pramadacharan Sen and Trigunacharan Sen of Senhati — devoted followers of Maharshideva and educationists with a keen enthusiasm for

the education of women and children. After some time he came back to Calcutta as a teacher of the City Collegiate School. While in Calcutta he threw himself with characteristic enthusiasm into the work of establishing the Brahmo Girls School. At the same time he joined also Dasasrama as a worker. From now on education and social service became the two aims of his life. In 1900 he joined the Anglo-Bengali School in Allahabad as its Headmaster. Under his able direction the school built up a reputation of its own. About this time his political activities brought him into the disfavour of the authorities in power and when he saw that the interests of the school might be jeopardised on account of his connection he left Allahabad. He returned to Calcutta with the idea of joining the bar and duly qualified for the profession. Before he could begin practising, at a chance meeting his erstwhile student the late Ajitkumar Chakravarty requested Nepal Babu to come to Santiniketan to help the students of the school with their preparation for the Entrance Examination. That was in 1909. What was regarded as but temporary arrangement developed into a responsibility and Nepal Babu continued here for twenty-six long years until his retirement as the Adhyaksha of the Siksha-Bhavana in 1936. The retirement did not in any way snap his connection with the asrama and he unreservedly gave the benefit of his mature wisdom and experience to the Samsad of which he was a foundation member. Only this year he was once again returned from the General Constituency. His attachment to Gurudeva and Visva-Bharati was both long and deep and his loyalty to them had withstood successfully the test of time and many vicissitudes of fortune.

His public career is too well known to require detailed description. A follower of Deshabandhu in the early days, he was one of those who were responsible for organising the Congress Nationalist party in Bengal to fight the Communal Award issue. In his last years he was an active member of Hindu Mahasabha and was till recently connected with many of its humanitarian activities.

As an educationist he was one of the pioneers in promoting the cause of female education. An excellent teacher he was also the author of a number of extremely interesting and useful school books.

Praying for the peace of his soul Pandit Kshitimohan Sen said, 'Nepal Babu has joined in heaven such friends of the Visva-Bharati whose loss in recent years has left the institution poorer. May all of them shower their blessings upon us so that we may instil fresh life in all our activities and keep them free from the course of mechanization.'

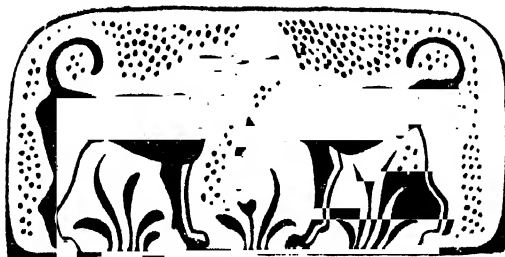
ORPHANS AT SRINIKETAN

By : A Visitor

Sriniketan, secluded nook in the bosom of nature, was on the 9th January thrown into unusual bustle and turmoil and has since then become a busy beehive with youngsters capering and frisking about. As arranged between the authorities of Visva-Bharati and the Bengal Government, a batch of 75 orphans out of the full complement of 100 allotted to the institution arrived at Sriniketan, expectant of a good reception. Nor were they at all disappointed. Going through the arrangements made for these hapless children by the inmates of the institution Government sent another batch of 50 orphans on the 19th January — 25 being in excess of the number stipulated for.

Of these 125 children 67 are boys and 58 are girls, their ages ranging from 4 to 12 — the majority, however, are in the neighbourhood of 6 or 7. The orphans were mostly picked up from the streets of Calcutta and bore unmistakable traces of privation and hard living. More than 50, again, were either sickly or suffering from some ailment. This number has now been reduced to about 25 who are housed in a separate block, proper medical attention and special diet being given to them.

The children are being well cared for by a staff appointed for the purpose. Besides two good and well-sustaining meals, they are having breakfast in the morning and tiffin in the afternoon. On every Wednesday they have *puris* as a special fare. They sleep in six big and airy dormitories. They have plenty of open space to run about and plenty of freedom to indulge in childish hobbies. That a clean body and clean surroundings are conducive to health is acted upon with meticulous care. The good living and the solicitude shown by the staff for their welfare are having a great psychological effect on these unfortunates. They are now looking decidedly bright and cheerful. To enliven them, the inmates of Sriniketan arranged on the 19th January a music and dance programme which the orphans greatly enjoyed.



VARSHIKA PARISHAT, 1350 B. S.

The Varshika Parsihat (Annual General Meeting) of the Visva-Bharati took place in the Amra-Kunja at 10 A. M. on December 24, with our Acharyadeva presiding. After the affirmation of ideals Acharyadeva presented Rabindranath Memorial Medal (donated by Sm. Sulata Kar) to Pandit Kshitimohan Sen for his thesis entitled *Rabindranath's Conception of Death and the Next World*. This was followed by the award of Visva-Bharati diploma to students of the various departments who had duly passed their final examinations. Acharyadeva then addressed the Sadasyas assembled as follows :

On this auspicious occasion of the hundredth anniversary of the initiation of Maharshideva, the founder of Santiniketan and the Annual General Meeting of the Visva-Bharati I welcome in our midst all the guests and visitors assembled here.

This is an occasion when we should specially remember our Gurudeva and remind ourselves of the message he has left behind for the Visva-Bharati. In so far as I can understand that message is one of fellowship and communion of hearts in the plenitude of creative joy. The Visva-Bharati itself is an embodiment of this message. Santiniketan for all and all for Santiniketan — that is the significance of our asrama song. The Visva-Bharati has never been and never shall be the close preserve of the few of us who are here. It is for all. Once that truth is realised all of us will comprehend the real spirit of our asrama song — She is our own, the darling of our hearts — our Santiniketan.'

Our Acharyadeva left the Parishat at this stage and Sudhiranjan Das presided over the business portion of the meeting. The Annual Report for the working of the Visva-Bharati for the year 1943 — a summary of which is given below — was read out and adopted :

The Sadasyas of the Visva-Bharati will be glad to know that in spite of the many dangers that threatened the institution at different times, mostly owing to the situation created by the war the Visva-Bharati has succeeded in mainting all the departments under its management in good working order. What is even more remarkable is that the Visva-Bharati has also been able to carry out improvements and initiate new enterprises in many of its departments.

It is my melancholy duty at the outset to record the irreparable loss that we have sustained in the passing away of two of our most ardent well-wishers and friends, Sir Nilratan Sirkar and Ramananda Chatterjee. The Visva-Bharati is distinctly poorer today by their loss.

Permit me to remind you of the very especial significance attaching to this year's anniversary. The day of the Seventh Paush which we have just celebrated witnessed not merely the forty-second anniversary of the foundation of the asrama but also the completion of a whole century from the day of Maharshi Devendranath Tagore's initiation in the *Brahmo Dharma*.

On this day we specially remember our Pratistha-Acharya whose living presence we continually feel in all the activities of the Visva-Bharati. As during the last year, this year too we observed the anniversaries of his birthday as well as the day of his death.

Our scheme of establishing fellowships and scholarships in the name and memory of the Pratisthata-Acharya has taken a more definite shape during the year. Rabindra-Bhavana, which came formally into existence in July, 1942, with the twofold object of being a museum and seminar relating to the life and work of Gurudeva, has since developed into an institution by itself.

The loss we have suffered in the passing away of our Pratisthata-Acharya has been greatly compensated by the very close and active interest taken by our Acharyadeva in the well-being of the Visva-Bharati. His presence here has always been a source of inspiration to the workers and students alike.

The usual clam of our life in the asrama was deeply stirred when news reached us of the ordeal of fast which Mahatma Gandhi had taken upon himself. I was privileged to have Gandhiji's darsan at Poona during the fast and convey to him our prayers for his safe emergence out of the penance. I was indeed struck with the keen interest which Mahatmaji evinced in the welfare of the asrama.

The third anniversary of the death of Dinabandhu Andrews was duly observed by us on April 12 when Rev. The Bishop of Calcutta addressed the congregation. Another great-hearted Englishman, a close friend of Andrews, with whom it has been our good fortune to come into intimate contact in recent months, was Horace Alexander of the Society of Friends who has made several visits to Santiniketan.

One of the most outstanding events of the year was the visit paid by the Chinese Educational and Cultural Mission on April 10. The Mission was headed by Dr. Y. H. Ku, Vice-Minister of Education and included other important officials of the National Government of China—a testimony to what the Visva-Bharati has been doing to pave the way for a better understanding between the two countries. Other important visitors included Dr. Hadi Hasan, The Hon'ble Mr. Pramathanath Banerji, Mr. John Sargent, and the Hon'ble Mr. Jogendranath Mandal.

I would like to report in passing, that the Visva-Bharati has borne its full share in ameliorating the distress in the neighbouring villages—a distress which was accentuated by successive ravages of flood and famine. For our own employees, we have tried to meet the situation by introducing a revised system of grades to the better advantage of persons concerned, although all these different measures involved the Visva-Bharati into rather heavy financial commitments. We are grateful to Government for arranging to supply our menials with rice at controlled rates for about two months and also granting for them a quota of standard cloth.

The educational activities of the various departments at Santiniketan were fully maintained.

Vidya-Bhavana continued to maintain the usual standard of research on Indological subjects in spite of the difficulties experienced in obtaining books and references due to the present abnormal situation.

Tan Yun-Shan, who remained in charge of the China-Bhavana, ably directed its various activities during this year. An important addition to the staff has been that of Mahamahopadhyaya Pandit Vidhusekhara Sastri to whom we extend our most cordial welcome. The number of scholars and students in the department has greatly increased.

The number of regular students in Kala-Bhavana during the year under review was 70. The running exhibition of the studies and work of the students and staff was a special feature of

the year. Besides, several other exhibitions were also arranged notably of Gurudeva's paintings and of our Acharyadeva's work done during different periods from his early boyhood upto the present day.

During the year under review there were 35 students on the rolls of the Sangita-Bhavana. It is fully staffed at present and day to day routine work is making good progress. Government of Bengal continued to maintain six scholarships for the study of higher Bengali music.

During the year there were 153 students in the Siksha-Bhavana against 122 during the last year. This means an increase in the number of day-scholars in adverse proportion to that of resident students, and is largely due to limited accommodation in the hostels. The staff of the department was considerably strengthened by the appointment of five adhyapakas. All the normal activities in the Siksha-Bhavana were fully maintained during the year.

The number of students on the rolls of the Patha-Bhavana during the year under review was 214 as against 213 during the last year. Less than half the total number of students were residential, the rest being day-scholars and wards.

The activities at Sriniketan in almost all its departments received a setback owing to the abnormal conditions in the villages this year. Our Health Co-Operative scheme was in great demand although we were not able to meet it owing to shortage of funds. Very great progress has been made in the Loka-Siksha Samsad which came under Sriniketan in January, 1943. 357 students appeared from 109 centres at the four Loka Siksha examinations, as against 167 from 64 centres, last year. The revised scheme for rural reconstruction adopted by the Village Welfare Board was given effect to this year and proved a success. Relief measures were undertaken and services were also rendered in regard to health, sanitation, education, and general welfare. A moving library was started in two villages and intensive propaganda was made for 'Grow More Food' campaign all over the neighbouring area. The total strength of students in the Siksha-Charcha Bhavana was 20. There has been a depletion and deterioration of the herd in the dairy for want of proper feed although the total supply of dairy produce of the year has been greater than that of the previous year.

In spite of transport difficulties and unsteady condition of the market for raw-materials, the Silpa-Bhavana made phenomenal progress. The value of the total production for the year reached the figure of Rs. 2,54,000/- and sales Rs. 2,48,000/- as against Rs. 1,20,000/- and Rs. 1,19,000/- of the previous year. We are glad to report that this department is providing livelihood to as many as 325 families spread over 52 villages of the district. Government of Bengal in the Department of industries continue to make a grant to the Silpa-Bhavana.

During the year the Granthana-Vibhaga fully maintained the progress registered by the department during the last few years, although it was badly handicapped owing to scarcity of paper. The total number of books printed during the year reached the record figure of 72. The XVIIth volume of Rabindra Rachanavali has recently been made ready. The scheme of issuing a series of popular books written by well-known authors under the name Visva-Vidya Samgraha was taken up early this year and twelve books have so far been issued under this series. Another venture was the scheme to publish a series of monographs on the life and work of the Pratisthata-Acharya. A word must be added here about the Visva-Bharati Sammelani—a cultural association

in Calcutta conducted under the auspices of the Granthana Vibhaga. The Sammelani was very active during the year and held several meetings and also organised a musical soiree.

The Visva-Bharati General Library with its sectional libraries in the Vidya-Bhavana, Kala-Bhavana, China-Bhavana and Sriniketan, carried out its usual functions to full satisfaction. There have been 807 additions in the General Library during the year.

Turning to the financial side, the position of the General Fund of the Visva-Bharati has continued to be satisfactory during the year 1942-43. We received the yearly Education grants of Rs. 25,000/- each both from Central Government and Government of Bengal and these grants considerably relieved the strain imposed on our finances.

Ameliorative measures initiated in the interest of the staff have involved an expenditure of about Rs. 20,000/-. Besides this, we shall be required to face a deficit of about Rs. 17,500/- in running the General Kitchen at Santiniketan. We were constrained to raise the fees of the residential students to keep down the deficit.

Donations for the period amounted to Rs. 4,554-1-9. The nucleus of a fund for publishing the Rabindra Parichaya Series by the Granthana Vibhaga has thus been already formed.

Owing to the difficulty in getting building materials our programme of capital works was not taken up, although the buildings undertaken during the previous year, were completed. Construction of the outhouses of the China-Bhavana has recently been taken in hand.

In order to expedite the scheme of water supply Government of Bengal made available to us before the end of March, 1943 the first instalment of Rs. 50,000/- against the capital grant of Rs. 2,50,000/- to enable us to meet the cost of acquisition of the required lands.

Certain surpluses of Fund balances lying idle and unremunerative, have during the year been converted into G. P. Notes to the face value of Rs. 1,25,000/-.

The Patisar Krishi Bank has now repaid Rs. 16,512-8-0 in order to liquidate its debts to the various Funds. We shall very soon invest the money thus realised in suitable securities.

The Rabindranath Memorial Fund inaugurated by the Visva-Bharati, amounted to Rs. 67,962/- as against Rs. 66,000/- reported this day last year.

The City College is still in large arrears, the amount due to us being Rs. 21,032-4 0 upto November, 1943.

There have been three important additions to endowments during the year.

Messrs. Bachraj & Co. Ltd., the Treasures of the Dinabandhu Andrews Memorial Fund have sent us Rs. 5,000/- towards meeting our current year's deficit but the Fund, as a whole could not be got credited to the Visva-Bharati account.

I have applied both to Central and Provincial Governments to enhance the amount of their yearly grants by a further sum of Rs. 25,000/- and make the same a recurring charge.

Games and sports received due attention at the hands of the Sports Director, Vinayaka Masoji. The playground was laid out according to a well considered plan. Volley-ball, Basket-ball, Foot-ball, Badminton and Hockey were the popular games. A local foot-ball league fixture was successfully arranged.

During the year the Karma-Samiti held 12 meetings and the Samsad 6. The members of both the bodies have shown keen interest in the work of administration and given me the benefit of their advice and directions as and when needed. It gives me much pleasure to convey to them my heartfelt thanks.

Our gratitude is due to H. H. the Maharaja Manikya Bahadur of Tripura, Seth Jugal Kishore Birla, Seth Brijmohan Birla, Mr. Leonard K. Elmhirst and his wife who have very generously continued to make their annual grants to the Visva-Bharati and have thus materially contributed to the success of our endeavours.

After the election of the members of the Samsad the Parishat was adjourned till Feb. 6.

The following students of the different departments of the Visva-Bharati who have duly completed their course of studies were given Visva-Bharati Diploma :

Kala-Bhavana :—Naresh Dev Burman, Sachindra Kumar Das Gupta, Sita Gidwani,
Kunwal Nain, M. Muthuswamy, Madhukar Seth, Vidyavati Devi.

Sangit-Bhavana :—Santi Khastagir.

Siksha-Bhavana :—Prahasto (Antya)

Loka-Siksha :—Anandamohan Basu, Haribilas Chattopadhyaya, Renupada Sinha,
Kamal Krishna Ghose, Paramesh Chandra Basu, Sorashimohan
Bhattacharya, Nripendranath Roy, Promode Ranjan Roy.



(Continued from page 100)

A party of students, both boys and girls, belonging to Bolpur and Bhubandanga arranged a programme of Gurudeva's songs at Sinha-Sadan on January 7, under the leadership of their teacher Sudhirchandra Kar. The soiree was largely attended by the inmates of the asrama.

...

To mark the century of Maharshideva's initiation our Granthan-Vibhaga made arrangements for a detailed study and discussion of the various aspects of his life and work. Two meetings were held for the purpose at Vichitra-Bhavana. Sjts. Sudhir-kumar Lahiri, Prabhatchandra Ganguli, Devajyoti Burman, Benoyendranath Banerji, Pramathanath Bisi, Bijoybihari Mukherji were amongst those who participated in the discussions. Sj. Dilipkumar Biswas read a paper on *Tattwabodhini Sabha* and Sj. Jogeschandra Bagal on the *Early Life of Maharshideva*.

Reports have reached us of prayer-meetings and other functions held in different parts of India on the occasion of the centenary of the 7th Paush. Notable amongst those who joined us in paying their homage of respect to the memory of Maharshideva are Tagore Academy, Coimbatore, Mangalore Brahmo Mandir, Cocanada Brahmo Mandir, Nava Vidhan Mandir, Karachi, East Bengal Brahmo Samaj, Dacca, Sadharan Brahmo Samaj, Calcutta, Bhowanipore Sammelan Samaj, Calcutta, Gaya Brahmo Samaj, Jamshedpur Brahmo Samaj etc. Messages were received from Sri Motilal Roy of the Prabartak Sangha, Jamshedji Nusserwanji and from the Theosophical Society, Adyar, and Sadharan Brahmo Samaj, Dehra-Dun.

Pandit Kshitimohan Sen conducted divine service in the Mandir on the occasion of the death anniversary of Maharshi Devendranath Tagore on Magh 6 (January 20). In course of his discourse he referred to the assimilative character of India's tradition and culture.

'Eclecticism', he said, 'never appealed to the Indian mind which always insisted on a synthesis. That is why India hospitably received many alien cultures and traditions and absorbed them into her own philosophy and religion. Her assimilative genius regarded the entire human race as one. The most honoured of her saints and seers were those who had sought to establish brotherhood and fellowship. Seen from this angle Raja Rammohan and Maharshi Devendranath would appear to be in the direct line of Indian tradition. Their advent was a historical necessity. The same set of circumstances which led Kabir, Nanak, Dadu and other medieval saints to welcome Islam, led these two great men to bridge the gulf between the East and the West.'

...

While conducting the 7th Paush Mandir service Pandit Kshitimohan Sen addressed the congregation as follows: A special interest attaches to this year's 7th Paush. On this day a hundred years ago Maharshideva was initiated into Brahmo Dharma. In a sense this is also a day of reckoning. Let us ask ourselves as to how far we have succeeded in advancing the *sadhana* of the spiritual founder of this Asrama. The true significance of his *sadhana* and of Raja Rammohan's lie in their effort to bring the East and the West together on a common ground of amity and fellowship. A careful

perusal of their Trust Deeds shows that they took the entire world to be their province and no geographical barriers existed for them. If we conducted all our activities in the spirit of their words this world-wide conflagration would not have taken place. Our failure in this respect has precipitated the crisis. From now on let us take upon ourselves the vow to make a strenuous attempt to revive fellowship between one country and another, one race and another, one culture and another and between one religion and another. Only thus can we avert the blow aimed at all that we hold precious and vital.

...

Pandit Kshitimohan Sen conducted the Christmas Mandir service this year. A brief report of his address is given below : The Messiah, who was born in Bethlehem about two thousand years ago, was not merely a prophet of his race nor was he prophet of the time only. His message is for all times and all climes. That is why even after ages have passed our heads bow down to him in spontaneous homage. He was poor and lowly, he belonged to the common unsophisticated class. His appeal is therefore so forceful to the common mass. An oriental he was accepted by the occident. As a matter of fact he refused to be circumscribed within narrow limits, his outlook was so

universal. How simple and yet how effective was his revolt. The Jews looked upon Jehovah as their lord and master. Their holy of holies was like a royal court difficult of access and inspiring awe. The priests and scribes made a trade of their craft and distributed the favours of the heavenly king to the highest bidders. And no wonder, because in this way lay their livelihood. Contrary to the Jewish spirit and tradition Jesus said that God was the heavenly father and that we were all his children. In a moment the prison walls of the temple crumpled down and He who was banished to a regal isolation came out into the open as the living father. The Pharisees were not slow to take their revenge. They did not rest till Christ was crucified. The prophet knew whence the blow would come. At the last supper as he sat with his twelve disciples he said, 'He that dippeth his hand with me in the dish, the same shall betray me'. This premonition came true when Judas Iscariot sold Jesus for thirty pieces of silver. No, the betrayal continues up till this day and it is his own so-called followers who are crucifying Jesus every day. When a brother rises against brother, when injustice is done or blood is shed Christ is crucified again. The true resurrection will come when peace is restored on earth and goodwill toward men.

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KASTURBA GANDHI

A tragedy that was deepening for months along with the anxiety of the Nation has at last reached its cruel culmination in the passing away of Kasturba Gandhi behind prison-bars at Poona. The particularly pathetic setting of this melancholy event and the distressing circumstances surrounding it naturally impart additional poignancy to the grief and indignation surging over the country, of which we take our due share and more. For, Kasturba really was and meant a great deal more to us than a mere public figure, howsoever eminent and great, whose loss the country bemoans today. It is with a sense of irreparable personal loss, therefore, that we recall that she was one of us and belonged as much to the Ashrama as any of us. Now that she is no more we are left only with the fragrant memory of her exquisite personality which we must ever cherish as a precious heritage. It might well seem an act of impertinence on our part to tender any condolences to Mahatma Gandhi and we, therefore, refrain from it. But surely "our souls will blend in the dark silences of our emotions, too mute as the tears."

Santiniketan and Sriniketan

A pall of deepest gloom shrouded the Ashrama and paralysed its normal life with the circulation of the sad news of Kasturba's tragic end in detention. Inmates of the Ashrama formed themselves into a procession and went round singing devotional songs. A solemn service was held in the Mandir on the following day in memory of the illustrious deceased and a condolence meeting of the students and staff was held in the afternoon at which our Acharyadeva presided. In a few touching words, he moved the resolution of condolence which was adopted by the whole congregation standing in reverent silence.

...

Rathindranath Tagore has sent the following message to Mahatma Gandhi :

"Our heart goes out to you in this hour of supreme grief. May the country's sympathy sustain you now as always."

...

Dr. Shyamaprasad Mookherjee performed the unveiling ceremony of a life-size portrait of Gurudeva on Feb. 18 in the Arts Library of the Presidency College. The portrait was done by the well-known artist Ramendranath Chakrabarty. There was a distinguished gathering of ladies and gentlemen including professors and students of the college. A party of students from Santiniketan led by Sailaja Ranjan Majumdar entertained the audience with about a dozen of Gurudeva's well-known songs. The ceremony was in every way worthy of the great occasion.

...

An excursion party of forty-nine persons including students and staff of Kalabhavana was led by Nandalal Bose to the Rajgir hills. During their ten days' stay they visited Nalanda excavations and the museum there.

On their return a lantern show was arranged when the sketches made during the outing by the staff and students were shown on the screen.

Haridas Mitra delivered a lecture explaining with the help of lantern slides the archæological importance of Rajgir and Nalanda.

An exhibition of medicinal herbs, fruits etc. collected in the jungles of Rajgir by Haridas Mitra was arranged in the Kalabhavana.

...

Dr. T. V. Soong, Minister for Foreign Affairs of China has sent through Prof. Tan Yun Shan his sincere thanks to the Sino-Indian Cultural Society in India for their congratulatory message to the Generalissimo on his installation as President of China.

...

The Sino-Indian Cultural Society of India received a message of congratulations from the Ministry of Education China on the occasion of its Annual General Meeting. The message states, "Now while victory in the war is in sight the cultural co-operation and better understanding between our two countries are of paramount importance to the peace of the world."

...

We are glad that the local Mahila Samiti under the name of Alapini has been revived recently, with the threefold object of facilitating contact among the lady residents of Santiniketan ; affording scope for the exchange of useful knowledge and social amenities ; and giving help and relief in a small way to the poor and distressed.

The Samiti has begun well by distributing to needy children in the cold weather such small garments as they were able to make or collect from the residents. They have also resolved to visit the 'Orphans' Home at Sriniketan in batches and help in whatever way they can.

We wish this timely and laudable venture all success.

...

Sir Baron Jayatilaka, Ceylon Government's Representative to India came on a short visit to our ashram. He arrived here on the 14th of February and left in the afternoon of the 15th. During his brief stay he went round all our departments taking particular interest in the work of the China Bhavana and the General Library. He also visited Sriniketan.

It may be recalled that during Gurudeva's visit to Ceylon Sir Baron as Prime Minister welcomed Gurudeva on behalf of the Ceylon Government.

...

Rathindranath Tagore has sent the following message to the Calcutta Art Society in connection with the presentation ceremony :

"In sending my message of felicitations to the Calcutta Art Society I have much pleasure in recalling what my father said in course of his historic visit to Ceylon. 'The

spirit of India' he said, 'once visited Lanka. The best moral ideals, the deepest spiritual philosophy that had been produced in that land travelled across the barriers of mountains and seas, consecrating this beautiful land. But centuries passed by and she became alienated from India, and today India's gifts lie disassociated from their sacred source. As a poet, it is my mission to restore that ancient association of mind through my efforts, that speak through a direct language of art.' My father described himself at the time as the builder of a bridge to span the differences between the two peoples. It is significant therefore that the Calcutta Art Society should have decided to help in the revival of the cultural fellowship between India and her island neighbour through the presentation of a portrait of my father's to the Government of Ceylon.

It is no less significant that Sir Baron Jayatilaka who extended a cordial reception to my father on his arrival in Colombo, should be the representative of his country at this function also, and receive the portrait on Ceylon's behalf.

I wish the Art Society's function all success and I hope that through such efforts the two countries will be drawn to each other, more and more, in days to come."

...

The presentation ceremony of a lifesize portrait of Gurudeva to Ceylon Government by the Calcutta Art Society was held on Sunday, Feb. 27, at the Darbhanga Hall of the Calcutta University. The portrait has been done by Sjt. Dilip Das Gupta. Dr. Bidhanchandra Roy, Vice-Chancellor of the

WE KEEP IT GOING

By Hirendranath Dutta

When a man of Gurudeva's tremendous personality is removed from the scene of this activities he leaves behind him a void which is simply overwhelming. It would appear that those who are left to carry on his work would be numbed into absolute inaction. Happily this did not happen. For, the greater the personality the stronger the impress he leaves behind. The man dies but the spirit lives on and that spirit is as much a living presence as the mortal frame of a man. There is no wonder, therefore, that the much feared crash did not come. The institution goes on much in the same way. Death did its mischief, but left no sting behind. The spirit has taken roots firmly enough. And it is the spirit that counts. For, Santiniketan represents an attitude of mind—an attitude absolutely free from the stereotyped formulae of life. Children here are initiated into that healthy attitude of mind not through a carefully outlined curriculum or syllabus of studies but through direct contact with nature and a lively atmosphere to which every inmate of the Ashrama contributes his or her share.

The curriculum is the least part of our job. It plays an insignificant role in our scheme of things. A student's life in our country is mostly a drab, colourless existence. A cheerless system of education can only produce half-witted stunted creatures. Education in our country is a tragedy in which the teacher plays the role of a villain. He is a bully, a scare-crow who scares away young learners from the rich harvest of knowledge.

Before I actually came here I never could believe that such perfect understanding could subsist between the teacher and the taught. A friendly relation between the teacher and the taught is the condition precedent of a healthy education. You never can give of your best to your pupil unless you can enjoy a good joke with him.

In Gurudeva's ideal of education lively joy took the place of a dead routine and the realization of beauty in everyday life was the very quintessence of what he called education. The open air classes, therefore, are not a mere departure from the general custom for the sake of novelty alone. Gurudeva meant it seriously and I do not believe he has failed in his purpose. Among our teachers, therefore, we naturally count the mango groves, the *Sal Bithis*, the many coloured flowers and also the glorious sunrise and the splendid sunset. The seasonal festivities have an educational value the importance of which is likely to be minimised by the sophisticated minds of today. Nature who has been most prodigal in her bounties to Santiniketan was Gurudeva's greatest helpmate in his educational experiments.

Santiniketan is a small but happy community. Life here is an endless round of enjoyments. The picnics and excursions and musical soirees throw that romantic light

on our education that never was in our schools and colleges. The monthly literary meetings afford an excellent platform for self-expression and development of the literary talents of our students. There is so much of music on everybody's lips and painting is the hobby of a vast majority of students. And when I say that all this comes easy without any compulsion on the part of the authorities, I have probably said everything. The spirit of Gurudeva is there and we feel safe in thinking that the spirit has taken roots. We can breathe it in the atmosphere. Gurudeva worked at his ideas for nearly half a century. At least some people have fully imbibed that spirit. In good time many others will and we shall know how to keep it going.



SRINIKETAN ANNIVERSARY

A time there was when the village was the unit of our national life. In mental equipment and worldly wealth there was difference between man and man ; but all met on a common platform to make the life of the community a happy and prosperous one. That urge came from within the village. That is the condition precedent to village uplift.

Addressing a previous gathering of village people at the anniversary, Rabindranath said, "Don't expect any help from outside. No power on earth can rouse you to action. Only your united strength can help you to come to your own heritage We have not come here to do a good turn to you. That attempt will weaken you and injure your cause. Let your community strength be revived. That is our objective You will accept favours so long as we distribute these. Thereby we remain separated and untold evil is done to you. In the work of regeneration of our land come and join with us, not as supplicants, but as active co-workers Disease and privation, ignorance and discord must be removed by your and our combined efforts."

Rural reconstruction includes, among others, improvement of agriculture, resurrection of cottage industries, establishment of co-operative credit societies, spread of sanitary knowledge, extension of literacy and dissemination of scientific truths. The Poet laid equal stress on the creative faculties of villagers. Mind must find its food in arts and literature, in songs and dances. All have dried up and the village is dead in spirit as well. The urge to create must be revived : the vision of beauty must again rise in their mind's eye. And the villagers will re-inherit their material and spiritual wealth.

To commemorate the twenty-second anniversary of Sriniketan (Institute of Rural Reconstruction), the living embodiment of the Poet's conception of the rural prosperity, visitors and inmates of Santiniketan and Sriniketan met at 9 in the morning on 6th February. Sj. Naliniranjan Sarkar presided over the function.

Kshitimohan Sen opened the ceremony with recitation of Vedic hymns. In the unavoidable absence of Acharya Abanindranath Tagore, Rathindranath Tagore read his message emphasising the point that in a tiny particle of seed lay the germination of the mighty banyan tree. Small beginnings must therefore command our respect. Charuchandra Bhattacharya read extracts from Rabindranath's speeches delivered at the anniversaries of Sriniketan.

Sj. Naliniranjan Sarkar traced Gurudeva's conception of rural uplift from 1904 to the birth of Sriniketan in 1922. At the annual session of the Bengal Provincial Conference at Pabna, Rabindranath, as president, presented for the first time a programme of rural reconstruction. But it fell on apathetic ears, as he was before his time. Later, his dream was realised. He met an enthusiastic Englishman, Leonard Elmhirst, and founded the Institute with him as Director. Thus the Poet showed the path of national progress

in the economic sphere, which was later widened by the Congress under the leadership of Mahatma Gandhi. Truly, Sriniketan is a holy pilgrimage for all Indians.

Sriniketan, the president continued, is an experimental ground in the sphere of India's economic uplift. At present the cry is, industrialise the country. Mere industrialisation, resulting on one side in plenty and luxury and on the other in poverty and squalor, would be, in his opinion, a great blunder. We must not slavishly imitate the West. Harmonising large-scale production with small-scale production should be India's aim. Cottage industries should be revived and patronised, bringing wealth to villagers. Their standard of living could thus be raised and an even distribution of money assured. Here Sriniketan presents a model to the country. It is a noble edifice of the Poet's conception of mass uplift.

The function over, the exhibition of rural handicrafts was opened by S. Naliniranjan Sarkar. The *mela* ground presented a busy scene. The Silpa-Bhavana stall attracted particular notice. Demonstration of basket work was another attraction. Sweet-meats and glass bangles were in great demand.

At 2 in the afternoon the Visva-Bharati Parishat met and adopted unanimously the audited accounts of Visva-Bharati for the year 1942-43.

Later in the afternoon a rally of Brati-Balakas was held. S. Naliniranjan Sarkar hoisted the Brati-Balaka flag. A programme consisting of twelve items was gone through, the most amusing of which were the four-legged race and the "lame-dog" race. Prizes were given away to the best competitors by S. Surendranath Sarkar, Chairman of the District Board, Birbhum.

The total number of Brati-Balakas is 350, distributed in many villages and divided into 12 troops. The object of the movement is to make village lads, with as little outside help as possible, conscious of their latent powers and unfold these to their best advantage, and to train them to be leaders of their community later on. The organisation is a part of the rural reconstruction scheme.

In the evening the inmates of Sriniketan staged "Chikitsa-Sankat," a merry caricature of doctors, both foreign and indigenous. The performance proved a great success. On the previous night Rabindranath's "Aparichita" was successfully staged. "Aparichita" happens to be the dramatised version of one of Gurudev's short stories.

At night the boys and youths of Surul entertained visitors to the *Mela* with a *Jatra* performance called "Nimai-Sannyasa."

On 7th February, at 2 in the afternoon, S. Naliniranjan Sarkar performed the opening ceremony of the newly built office of the Visva-Bharati Central Co-Operative Bank.

Rathindranath Tagore, in a short speech, reminded the audience how the initiative came from Gurudeva, who unflinchingly held the view that if India were initiated into the ways of co-operative living the villages, the cradle of India's culture, would again come to their pristine glory, and how the bank was founded in 1927 with the unstinted labour of

Sriniketan workers, the objective being to put the neighbouring villages on a solid, economic basis. The bank had surmounted many difficulties and its future was now assured.

Sjt. Sarkar drew a dark picture of the Co-operative movement in India. It had failed because there was no life, no leadership, no vision, no clear-cut policy. Co-operative banks were reduced to mere loan offices. He hoped the Visva-Bharati Central Co-operative Bank would avoid the pitfall and work in villages in the true spirit of Rabindranath's ideal.

The opening ceremony over, the annual general meeting of shareholders was held. They elected the directorate with Rathindranath Tagore as President of the bank for the current year. Thereafter the directors met and elected Charuchandra Bhattacharya, Vice-President, Tarak Chandra Dhar, Secretary, and Manindranath Sen, Treasurer. The bank's balance-sheet was unanimously passed at the meeting.

In the evening prizes in the shape of shovels, rakes, scythes and watering-cans were distributed by Charuchandra Bhattacharya among successful competitors who exhibited the vegetables they had grown either in fields or in kitchen gardens.

At night a performance of *Yatra* was given by a party from Adityapur. It was greatly enjoyed by the audience.

On 8th February, at 3 in the afternoon the Mahila Sammilani met, Sudha Devi presiding. Its activities were, as the annual report showed, confined to women living in near-by villages. They are taught how to keep their house and its surroundings neat and clean and how to sew and knit, thus helping them to be good housewives.

In the evening Sudhirchandra Kar's music party arranged a programme of Gurudeva's songs. This band of students, both boys and girls, from Bolpur and Bhubandanga, has been recently formed by Sudhir babu with the laudable object of spreading and popularising the Poet's melodious songs among the village folk.

At night the party from Adityapur staged another *Jatra*, "Dashabhuj", which was equally appreciated.

Thus ended the twenty-second anniversary of Sriniketan. Its purpose is to draw the villagers to an annual gathering to get a glimpse of what is being done to reconstruct their homeland and to make them feel that we of Visva-Bharati are at one with them in their joys and sorrows. They go back, conscious of the fact that the activities of Sriniketan centre round their everyday life. Mind and body are equally fed. Other functions, such as *halakarshana* and *nabanna*, serve the same noble object.

OUR PUBLICATIONS

Two more books have been issued recently under the Visva-Vidya Sangraha Series :—

Prachin Bangla O Bangali—By Dr. Sukumar Sen. Price Eight annas only.

Dr. Sukumar Sen has drawn, on a small scale, a picture of the political, social and domestic life as lived by the Bengalis from the 5th to the 12th century A. D.

When exactly the Aryans infiltrated into Bengal from the north-west of India is lost in the hoary past. But inscriptions prove that the emperors of the Gupta dynasty, in the fourth and fifth century A. D., allured Brahmins, with free gifts of land, to settle all over the country. At first the Brahmins' avocation was to offer *pujas* and impart education. But gradually they began to extend their power till they occupied the topmost places in society. Other communities were gradually all but ousted from the sphere of administration: Brahmins monopolised the ministry, exerting a powerful influence on the policy of the reigning monarchs. Some even distinguished themselves as capable generals. The ascendancy of Brahmanic hierarchy came about long after the fall of the Gupta dynasty, as also the birth of autocracy in the day-to-day administration. The people's voice was hushed when the Pal, Chandra, Varma and Sen dynasties ruled Bengal.

The Dark Age of Europe shows a bloody and fanatical struggle between Roman Catholicism and Protestantism. Bengal, and for the matter of that, India was tolerant to all faiths. Jainism, Buddhism and Hinduism flourished side by side in a happy fraternity of worship and service. Dr. Sukumar Sen has discussed how in the matter of idolatry and the cult of *bhakti* Hinduism was indebted to Buddhism and how gods and goddesses, not found in the Vedas and the Puranas, but worshipped by the aborigines, were incorporated in the religious life of the Bengalis.

Fine arts, such as dance and music, and literature, especially poetry written in Sanskrit and the exposition of the Sastras, occupied an honoured place in society.

Dr. Sukumar Sen has quoted extensively from contemporary literature to give point to his theme. The presentation is sane and lucid. The historical perspective is not allowed to be vitiated by importing matters extraneous to the subject.

Sharirabritta—By Dr. Rudrendrakumar Pal. Price Eight annas only.

Anatomy has been lightly touched on by the author; physiology gets a fuller treatment. The general reader can follow intelligently the intricate working of the respiratory, circulatory, digestive and nervous systems. The function of glands, whose importance has been recently emphasised by physiologists, is lucidly explained by Dr. Pal. The book is free from technical jargons.

(Continued from page 118)

Calcutta University, unveiled the portrait. Hon'ble Sir Bejoy Prasad Singh Roy opened the proceedings of the ceremony. The Rt. Hon'ble Lord Sinha of Raipur handed over the portrait to Sir Baron D. Jayatilaka, the Representative of the Government of Ceylon in India, who said in accepting the portrait on behalf of Ceylon that when this portrait of the great poet thinker came to be hung up in the library of the University of Ceylon, it would be a continuous source of inspiration to lofty aspirations and high endeavours on the part of the youth of Ceylon for all time to come.

...

The Agriculture Department of Sriniketan has for several years been distributing sugarcane cuttings to some near-by villages in order to encourage the extension of its cultivation. In 1942, due to a serious outbreak of red rot disease in Birbhum district cane cultivation had a serious set-back. The variety grown so far was Co 213. A new variety, viz. Co 421, has since been experimented upon and found to be immune from red rot disease. Last year cultivators received 58,000 cuttings of this variety. This year, about 1,50,000 cuttings will be distributed to 10 villages by the end of February. Some are getting these cuttings free and some at reduced rates.

...

Through the good offices of Capt. L. S. Kale, Sub-Divisional Health Officer (Military) Suri, Birbhum, 26 lbs of quinine sulphate in powder form have been secured free from the Government of Bengal. The doctors in charge of 13 Health Societies will distribute this quinine, in mixture form, free to all

patients at their dispensaries and in villages lying within a radius of five or six miles. The doctors will have to make periodic visits, at least four times a week, at noon time, to combat the ravages of malaria. For this work, with effect from 1st February, the 13 doctors of 13 Health Societies will get Rs. 20/- each per month and 13 peons, accompanying them, Rs. 8/- each per month as subsidy. Capt. Kale's visit to Sriniketan was timely and fruitful, as this free gift of quinine will go a long way to meeting a crying need of the Health Societies. It is to be hoped that a request for renewal of supply when the present stock is exhausted, would receive due consideration.

...

The first week of February saw quite a number of farewell functions to our outgoing students. The Matric, Intermediate and B. A. candidates and such students of Kala-Bhavana and Sangit-Bhavana as are completing their final year were given hearty send-off by the students of our Ashrama. Meetings were held in succession under the auspices of Patha-Bhavana, Sahityika, Santiniketan Sammilani and Siksha-Bhavana Sammilani. Interesting programmes were gone through in each case and light refreshments were served. Siksha-Bhavana Sammilani gave a dinner party to the outgoing college students.

...

The annual meeting of the Santiniketan Asramika Sangha, Calcutta Branch was held at No. 1 Dr. Rajendra Road on the 18th December last. A new executive committee for 1944 was elected with Ajitkumar Roy as secretary.

...

Sudhindranath Datta of Messrs. H. N. Datta & Sons has made over a sum of Rs. 3,600/- as donation to Visva-Bharati, out of the proceeds of the Charity performances of "Tasher Desh" he had staged in Calcutta during last month. Sudhindranath is an ex-student of this Institution and he has expressed the desire that out of this sum Rs. 1,200/- be spent for giving scholarships for the education of the children of ex-students and ex-teachers of Santiniketan whose parents are not in a position to bear all the expenses of educating them at this Institution. Four such scholarships will be awarded annually at the discretion of the authorities to students in either the Pathabhabana, Sikshabhabana, Kalabhabana or Sangitbhabana over a period of three years commencing from July 1944. We warmly appreciate the generosity of one of our alumni in coming forward to help his *alma mater* in this manner.

...

Numerous spurious translations of Gurudeva's works by incompetent people were swamping the market in such a way that the Visva-Bharati found it advisable to form a Selection Board before which all translations could be placed for approval. It is hoped that in this way these spurious and incompetent translations would increasingly be replaced by versions authorised by the official recognition of the Visva-Bharati. We are quite eager to see that Rabindranath's works are made more and more accessible to non-Bengali readers. But we cannot be liberal with our permission to the point of indiscrimination.

...

A party of our boys and girls led by Pratima Devi left for Bombay on Feb. 14 in connection with the celebrations of the Tagore Week organised by the Tagore Society of Bombay. The programme of the Tagore Week commenced with the opening of an exhibition of paintings by Gurudeva, Gaganendranath, Abanindranath, Nandalal Bose and other Santiniketan artists and also of handicrafts of Sriniketan, on Feb. 18 at the the Prince of Wales Museum. While opening the Exhibition Sjt. Bhulabhai Desai said "The name of Poet Tagore symbolises the best, the highest and the noblest in life. Even though India was otherwise known in the world, she occupied a high place because of Tagore's rich contribution to Indian art and culture." Referring to the international value which Santiniketan had acquired through Poet Tagore's efforts to bring the East and West Together, Sjt. Desai said that the Poet's aim and object was international brotherhood and his great teaching was the ideal of a corporate world itself.

The programme included the performance of "Valmiki Pratibha" in Bengali, "Chitra" in English, "Tasher Desh" in Gujarati and "Visarjan" in Marathi along with other interesting items of music and entertainment.

Lectures on Gurudeva and Visva-Bharati were delivered by Dr. Amiya Chakravarty, Prof. Humayun Kabir and Prof. A. S. Ayyub.

Messages since received from Bombay show that the performance of Valmiki-Pratibha given by our artists has been a tremendous success, there being insistent demands for repeat performances.

A fuller account of the Tagore Week will be given in our next issue.

Before leaving for Bombay the party gave a dress rehearsal of Valmiki Pratibha on Feb. 12 in front of the library. The show was greatly enjoyed by the inmates of the ashrama.

...

Our boys evinced their usual enthusiasm for sports this season. Cricket seemed to be particularly popular. Several local matches were played in which Patha-Bhavana carried away the laurels. It was a great pleasure to discover excellent cricket talents in our Patha-Bhavana lads. The following brief summary of the games will be found interesting.

1. Patha-Bhavana vs. Ashrama.

Patha-Bhavana 91—Abhindranath Tagore 33; Viswajit Roy 23; Subinoy Roy took two wickets for 18 runs while Pranab Guha Thakurta took 4 for 29.

Ashrama 50—Ashim Chowdhuri 18; Santipriya Roy 16; Sisir Mookherjee of Patha-Bhavana proved a terrific bowler having taken 6 wickets by conceding only 16 runs.

2. Patha-Bhavana vs. Siksha-Bhavana.

Patha-Bhavana 81—Viswajit Roy 36; Abhindranath Tagore 22. Santipriya Roy took 4 wickets for 30 runs.

Siksha-Bhavana 64—Santipriya Roy 34; Viswajit Roy took 4 wickets for 17 runs while Subir Sen took 2 for 20.

3. Patha-Bhavana vs. Ashrama.

Patha-Bhavana 89—Viswajit Roy 20. Pranab Guha Thakurta took 5 wickets for 39. Bhinoo of Kala-Bhavana took 3 for 20.

Ashrama 67—Santipriya Roy scored 31 (not out). Viswajit Roy took 4 wickets for 19 runs.

4. Students vs. Rest (Ashrama).

Students—47 (for 7 wickets). Parankumar Ganguli 11; Amitendranath Tagore 9, Ranjit Roy took two wickets for only 7 runs.

Rest 120. Ranjit Roy carried his bat for 61. Tapash Roy scored 23. Subir Sen took 4 wickets for only 9 runs.

The Game was drawn.

The most important game of the season, however, was played between Ashrama and Burdwan Medical School, the only visiting team of the season. The game ended in a win for the Ashrama. Ashrama scored 131. Abhindranath Tagore (61) was the top scorer. Ashram started shakily—3 wickets having fallen in quick succession. Amitendranath Tagore our opening batsman faced the Burdwan bowling calmly and carried his bat till the end of the game. He scored 18. Burdwan were all out for 70. B. Banerjee 21; S. A. Sanatani 17; Santipriya Roy took 5 wickets for 18 runs and Ashim Chowdhuri took 3 for 15.

With the closing of the Cricket season our boys are getting back to Hockey. The enthusiasm for Volley ball at the same time is rather remarkable. Badminton as usual continues to be popular with our girls.

We are soon going to have our Annual Sports. Nikhilchandra Bose, our new Sports Director is taking keen interest in games and sports.

Madhurima Sarkar, a young girl of the Ashrama, met with a fatal accident at Bolpur on the 23rd of February. Her tragic death gave a rude shock to the whole ashrama where she was a universal favourite. Madhurima was the grand-daughter of Sarojini Devi. Her widowed mother of whom she was the only child, is a student of Siksha-Bhavana. Patha-Bhavana and Siksha-Bhavana classes remained closed for a day in memory of the young girl. We offer our sincerest condolence to the bereaved mother and grand-mother.

We have learnt with great regret the news of the death of Kalidas Dutta, an ex-student of our institution. After completing his education he served for some time as an assistant in the Visva-Bharati Co-Operative Stores. His services were of great help in building up the stores in its initial stages. His death at a comparatively early age will be mourned by many of us who knew him as a student or as a co-worker. We offer our sincere condolence to the bereaved family.

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

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Number X

Santiniketan and Sriniketan

Our Acharyadeva sent the following message to the Prabasi Banga Sabitya Sammelan :—

I am not a literary man and do not know how a country's literature grows. Only this I know that literature grows of itself and is not an achievement of organisation, however efficient. If this were not so, how could Bengali literature among all the literatures in this country come to occupy such an outstanding place in the world of letters? If it were a matter of organised effort others could surely do it too. That is why I say literature is not like an institution to be planned and built up by a body of men.

The world rests on the scrap-heap of ages. In literature too at the base there is so much waste matter. On it has slowly grown up the verdant grandeur with its many glorious shades of hues and incenses—in the same way as Bengal's beautiful green landscape has formed on her gravel and clayey soil. The history of literature reveals many childish adventures in the beginning, accumulations of the good and the bad rising up at length to the dizzy glittering heights of Dhawalgiri.

Literature in this country is not as many-sided as in Europe. What is known as children's literature has as yet not been created here. My request to our literary men would be to work and get ready to ensure the all-round development of our children. In art there are no books of pictures for them ; no readable books either for the matter of that. Let it not be said that our literature has all the other ages of man but no childhood.

...

The fourth anniversary of the death of C. F. Andrews will be observed in the asrama on April 5. The loss that we have sustained in his death is felt with an ever increasing keenness as the days go by. The world, torn as it is by internecine hostility, needs, more than ever before, such saintly spirits as Andrews whose whole life was dedicated to advance the Christ's religion of love and brotherhood.

...

A tribute of respect was paid to the heroic spirit of Kasturba Gandhi on March 5, which was observed all over India as the Kasturba Memorial Day. Prabhat Kumar Mukherji

conducted divine service on the occasion in the Mandir.

...

We acknowledge with heartfelt gratitude the receipt of the following donations :—

Rs. 10,000/- from Sri Samaldas Gandhi on behalf of the *Vandemataram*, the well-known Gujarati Evening Daily of Bombay, for relief work conducted by the Visva-Bharati in this locality.

Rs. 7,000/- from Mr. Rustam Fakirji Cawasji of Karachi for the construction of a students hostel where poor students of the institution can be housed free of seat-rent.

...

In one of the previous issues of the *News* we have already mentioned how Silpa-Bhavana has taken an increasing share in relieving the distress of the local people by training them in handicrafts and also by providing them with remunerative work. Hemanta Sarkar, one of the tried workers of Sriniketan has been put in charge of this important work. Under his supervision as many as sixty-five workers belonging to Ballavpur and Pearson Palli have been given full training in artistic leather-work.

...

Rathindranath Tagore has been keeping very indifferent health ever since his return from Kalimpong last November. His physicians have advised him to take complete rest for a period of about six months. We wish Sreejut Tagore speedy recovery.

...

The Part III of Volume IX of the *Visva-Bharati Quarterly* (November '43—January' 44) made its much belated appearance last month. The contents of this number are : English translation by Dr. Amiya Chakravarty

of three poems from Gurudeva's '*Roga shajyay*'; an erudite article on the Mediaeval Poet-Saints of India by N. C. Ghosh ; the religious policy of Asoka forms the subject matter of an essay by Prabodh Chandra Sen ; Madan Gopal gives a fairly comprehensive survey of the stories and novels by Munshi Premchand who is described by the author as "an artist of the soil" ; Jhaverchand Meghani's interesting article on the folk-literature of Gujarat is concluded in this number ; Pandit Kshitimohan Sen contributes a learned piece of research on '*Rāga-Tarangini*' by Lochana Pandita, one of the earliest authorities on Indian music ; Jibendra Kumar Guha discusses the reasons which led to the decay of wall-painting in ancient China in an article of the same title. A notable feature of this number are reviews of significant books of recent publication. A study (etching) of Rabindranath Tagore by Sir Muirhead Bone adds to the attraction of the number.

...

The Visva-Bharati Hindi Patrika has completed the second year of its existence and with the publication of the current issue it has entered the third year of its successful career. During this short time the Patrika has evoked wide interest among all lovers of Hindi literature. It has won golden opinion from the critics and been blessed by the appreciation of scholars of repute. Within a brief space of time this journal has also been able to attract subscribers from all over the country and even from Ceylon. The current issue is rich in scholarly articles, Mahamahopadhyaya Pandit Vidhusekhara Sastri has contributed a remarkable philological exposition of the word *Chandas* (छन्दः) ; Prof.

AN ADDRESS

Pandit Kshitimohan Sen was invited to preside over the Philosophy Section at the twentyfirst session of the Prabasi Banga Sahitya Sammelan, held in New Delhi early in March. The following is a summary of his presidential address :

The crisis through which the world is passing today makes it incumbent on us to carefully re-evaluate all our learning and philosophy. Any kind of black-out in the field of learning is suicidal for a nation. Indian philosophy was woven into the very texture of Indian life. There never was any conflict in our country between knowledge and faith or between philosophy and religion. Even our secular poetry and music were excellent vehicles for dissemination of philosophical thoughts and ideas.

All over the world today we find an unfortunate divorce between science and religion. The ship of civilization today is completely at the mercy of wild blasts from science but religion is not there at the helm to direct her course. Human civilization has been swept off its moorings and is rushing headlong towards ruin. The trouble with us lies the other way about. We have only religion at the helm ; but our sails lack the friendly puff of science. So our ship has lost all motion. It has become static.

In the heyday of Indian civilization her religion was wedded to universal truths. She boldly penetrated deep into the realms of knowledge and reason. The intermixture of numerous cultural currents on the one hand and her striving after the realization of the Divine Being on the other made India's philosophical lore immensely rich. It is not possible to deal with that vast subject within a short compass. I shall here confine myself to the discussion of Bengal's contribution in the field of philosophy.

In fact Bengal made no mean contribution to the six schools of Indian philosophy. Our Neo-logic (Nava Nyaya) is absolutely Bengal's creation. In Saiva philosophy and culture Bengal has shown the way to other provinces of India. Again Bengal is the centre of Sakta philosophy and culture. The Vaishnava cult of Bengal is of very ancient origin and has a glory all its own. Mahaprabhu Sri Chaitanya was the living embodiment of Bengal's Vaishnavic culture. Humanism is the special feature of Bengali philosophy. Man represents the ultimate truth in her culture. The whole universe moves round man. It is in man that we find the highest manifestation of God. Love is the very soul of religion and love transcends all ordinary rites and rituals enjoined by the sastras. Love represents a remarkable combination of Dwaita and Adwaita cults. Sri Chaitanya's incarnation was merely an attempt at realizing Divine Beauty through love. This significant change in the angle of vision has enriched Bengal's love philosophy beyond all measure. Both the natural and realistic cultivation of this love philosophy can be found among the *Baul* sect of Bengal. In the cultivation of this love-cult these *Bauls* have attained a standard of perfection which is simply unparalleled both from the standpoint of depth of feeling and variety of experience. One would be simply astounded to see the wisdom and depth of feeling of these poor, uneducated seekers after truth.

NEW LIFE AT ALBANDHA

By Santipriya Bose

The village of Albandha was aglow with life on the 21st March, 1944, when the Middle English School and the Co-operative Health Society were formally opened.

Albandha, about a mile from Kopai railway station, is an agricultural village. There are 105 families of which 5 are Brahmin, 45 Sadgop, 5 Vairagi and the rest belonging to the depressed classes. The villagers, as is usual, are poor. There is only one family with 100 bighas of land and three families with about 50 bighas, the landless people predominating.

The main crop of the village is paddy, the subsidiary crops being sugarcane, wheat, pulses, potato, etc. This year there has been an excellent harvest of paddy. The sugarcane crop is still standing, the reason being shortage of labour due to the ravages of malaria. The villagers have had also difficulties in getting crushing mills. Agriculture in Birbhum depends on irrigation and it is pleasing to find that there is an extensive area under *do* (double crop) cultivation in this village. It is not usual for cultivators to pay their rents regularly ; but thanks to the high prices of grain prevailing in the market this year, not only current but arrear rents also have been paid off. The villagers have also been able, because of their financial solvency, to clear off their debts mostly. An enquiry into their indebtedness is being carried on : a casual glance at the materials collected so far reveals a considerable diminution of debts. Albandha and the adjacent village of Dumduma have jointly started a Co-operative Credit Society which is being run quite satisfactorily. One pleasing trait of Albandha is that the people are not apathetic, but take a keen interest in life as is evident from the fact of the new Middle English School and the Health Society which have been set up as a result of their voluntary efforts.

We were invited to witness the opening ceremony on the 21st March and a number of us from Santiniketan and Sriniketan went there. In the afternoon a procession of the village people started from the school, went round the village and came back to the pandal erected in the compound when a meeting was held. The secretary of the school in a short speech welcomed the invited guests. Anilkumar Chanda, who presided over the function, spoke on Rabindranath's ideal on education. He stressed the point that the spread of true education was a condition precedent to the uplift of a country like India. Tarakchandra Dhar, organiser of the Village Welfare Department, also spoke.

The M. E. School has 80 pupils on its rolls, drawn from Albandha and neighbouring villages. The headmaster, who is a graduate, is assisted by four teachers. The success of the school is mostly due to his silent devotion to duty. The Health Society has 55 members at present ; they expect to raise the number to 100 in the near future. The society is fortunate in having an experienced doctor at its helm.

During the short space of time we were at Albandha Kshitis Roy arranged a programme of games with the help of students and also taught them a song which they lustily sang as we left the village.

VASANTA UTSAVA

By Hirendranath Dutta

Nature with her protean shapes had an appeal to Gurudeva as nothing else had. To him Nature was a living presence and the different seasons were the outward manifestations of an energy working mysteriously but unmistakably in everything around us. The poet was peculiarly sensitive to the varying moods of that deity and here at Santiniketan he worked out a pattern of life that drew its inspiration from the elemental beauties of Nature. The seasonal festivities, therefore, played a vital part in his scheme of things and they naturally form today the most important feature of our asrama life. But Gurudeva is no longer there and times, too, are changing. Old ideas and old values are crumbling down under the impact of bombs. Fortunately, however, the seasons are no war casualties. They come and go unmindful of the ravages of war.

There was nothing unusual, therefore, in our celebration of the spring festival in the usual manner. As in other years it was celebrated on Dol Purnima day. The festivities opened with a Vaitalik early in the morning. Boys and girls went round the asrama singing one of Gurudeva's songs in praise of the queen of seasons. Later in the morning the inmates of the asrama assembled at Amrakunja where the main function took place. Boys and girls clad in yellow robes entered the venue of the meeting in a long procession—the girls dancing and the boys singing. The yellow coloured robes lent colour and lustre to the whole atmosphere. It seemed as if the mantle of youth was fluttering in the air.

Acharya Abanindranath presided over the function which started with Pandit Hazariprasad Dwivedi reciting some Sanskrit verses. This was followed by Bengali recitations by Suchitra Mookherjee and Nirmal Chatterjee. Kanti Ghosh gave readings in English from *Cycle of Spring*. Songs beautifully suited to the occasion were sung by boys and girls led by Sailajaranjan Majumder. Santidev Ghose gave a solo song.

Acharyadeva spoke a few words explaining the real significance of the word 'Dol'. Dol or 'Dola' is nothing but a new awakening. If you could feel the pulse of Nature today, he said, you could feel a throb, a thrill in her. The main purpose of Vasanta Utsava would be realized if only you could capture that thrill in your veins.

After the termination of the meeting the boys and girls went round the asrama singing songs and playing with 'Abir.' There was great enthusiasm and merriment specially among the younger section of our inmates.

In the evening the junior students of Pathabhabavana gave a performance of *Kalmrigaya* under the direction and training of Smta. Indira Devi. *Kalmrigaya* is one of Gurudeva's earliest musical dramas. It was written as early as 1882. The performance was simply delightful and does great credit to the young players. Prabir Guha Thakurta as Dasaratha and Arup Guha Thakurta as Vidusaka did remarkably well.

Anupam Ghose appeared as the blind hermit and Bijit as the hermit's son. The band of hunters consisted of Parag, Sumitendra, Baren, Abhijit, Suhotra, Pradip and Subir. The following girls appeared as Vanadevis or Woodnymphs—Manju, Smita, Chitra, Piyali, Purabi, Mistuni, Manju (Junior). Snigdha played in the role of 'Balika.'

The festivities, however, did not terminate with the performance of *Kalmrigaya*. At about 10 p.m. after dinner the inmates of the asrama assembled again for a programme of dance and music in Gourprangan, round a gaily decorated pavilion specially erected for the purpose in the compound. It was an ideal night with the full moon pouring forth all her splendour and an entranced audience sitting right under the starry sky listening to rapturous songs and witnessing lovely dances. Mention must be made of the Garba dance given by our Gujarati boys and girls. The function terminated at about midnight.



VALMIKI PRATIBHA IN BOMBAY

For various reasons our tour to Bombay will remain memorable in the history of the various performance tours undertaken by the students and staff of Santiniketan. This was the first time when a public performance was given by us of one of Gurudeva's plays after his death under the auspices of a society whose principal object it is to commemorate him. The Tagore Society devoted an entire week (Feb. 19 to Feb. 25) to run through a compact but none the less comprehensive programme of lectures and entertainments—all calculated to foster an understanding of Gurudeva and his institution. No better tribute can be paid to his memory. The example set by the Tagore Society of Bombay well deserves to be emulated widely. The time of mere lip service should be over by now and all those who really love and revere Gurudeva's memory should make a really intensive effort thoroughly to understand his life and work. Such functions as the Tagore week organised by the Bombay society will go a very long way towards achieving that object.

In giving her own impressions of the Bombay tour Sm. Pratima Devi said :

"Our main purpose in going there was to give of our best to Bombay and receive the best that Bombay had to offer. Our Gurudeva always insisted that the best gifts of art and culture should be shared by the widest commonalty. We would consider our visit as worth all the trouble of a long and arduous journey, if, through this contact, we are able to establish and strengthen fellowship between genuine lovers of art and culture in Bombay and the Visva-Bharati. For having given us this opportunity we are deeply grateful to the Tagore Society."

Requested to give her own impressions about the future of the Santiniketan School of Dancing, Srimati Pratima Tagore said, "The Art of dancing belonging to modern days is waiting for the adventurous spirits who have the courage of new enterprise,—the explorers, who are seeking new avenues of delight. All authentic manifestations of art are original. Its best gift is the inspiration of originality through which artistic expression is carried to its fulfilment.

"I hope to be excused if I say that the School of Dancing maintained at Santiniketan, and of which we have given a good specimen during the performance of 'Valmiki-Pratibha', carries its own onward urge for new experiments ; it is never encouraged feebly to fall back upon the accumulation of the past for its expressions. Its mission is to offer creative gift that have the active principle of growth and variation. It is ever on its path to evolve a form in which music, movements and drama are combined into an organic whole. It would be foolish for us to say that we have reached near the goal, but the journey which we have undertaken may, we hope, reveal to us new possibilities of achievement. Manipur, Malabar, and other Indian provinces will bring their tributes to our assembly. Our artists, the Poet, the painter and the fashioner of dance-forms and dresses will subject them to a living process of growth."

Dr. D. G. Vyas, a well-known art-critic in Bombay, observed as follows in a press notice :

"An appreciative audience witnessed with rapt attention 'Valmiki-Pratibha' presented second time on Sunday (Feb. 20) at the Framji Cawasji Institute. The play, which represents an interesting episode from the younger days of Valmiki, has the originality and maturity of the style, even though it happens to be Tagore's earliest dramatic creation. From the point of view of the technique it is an opera—a musical drama.

"The refreshing notes of the performance are the accompaniment of the well-tuned and delicately played 'Indian string instruments and mridanga' to the songs, dances and dialogues and the efficiency of direction, high standards of acting and the refinement of the style of presentation. Gentle and graceful group-dances in the Manipuri technique by the wood-nymphs form an additional attraction. They are in a pleasing contrast to the wild dances of the robbers.

"Valmiki appears in the opening scene as a member of the band of robbers. He dominates them, but obviously he is not designed to be one of them. His talent gift of the poetic genius singles him out from his associates. The unconscious utterances of a verse and the manifestation of Saraswati mark the stage of enlightenment and conversion. The bandit Valmiki ultimately emerges as the first and immortal poet. Tagore has skilfully delineated the character of Valmiki.

"The cast consists of the artists of Santiniketan who are experienced and are well-grounded in the theatrical traditions of the institution. Santideva Ghose is an appropriate selection for the leading role. He is stable in his acting and is alive to the wide emotional scope of the character of Valmiki. Seva Maity acquits herself creditably as the girl who has lost her way and has fallen in the hands of robbers. Sisir Ghosh plays the role of the leader of the robbers with freedom and ease and is ably supported by other artists as his associates.

"The climax of the play is reached in the scene in which Saraswati reappears and makes the gift of her Veena to Valmiki. Suchitra Mookerji as Saraswati delivers her lines with the dignity and serenity of her role. A group-dance by the wood-nymphs to the accompaniment of the sweet music of the string instruments and mridanga forms a delightful part of the finale. The directors and artists deserve to be congratulated on the success of the production."

According to the programme of the Tagore Week, Valmiki-Pratibha was staged on Feb. 19, 20 and 22, and under public demand a repeat performance was given on Feb. 27.

OUR PUBLICATIONS

The following books have been issued under the *Visvavidya Samgraha* Series :

Science and the Universe : By Priyadarajan Roy. Price Eight annas only.

The Publishing Department of Visva-Bharati has been issuing two original books every month dealing with the manifold branches of human knowledge. The aim of the Visva-Bharati authorities in undertaking this useful work has been beautifully expounded by Prof. Priyadarajan Roy in the preface to the book under review. Man craves for creature comforts and in his search for these science has been found socially useful. Electric light changes night into day. Trains, steamers, motor cars and aeroplanes carry him to distant destinations in a short space of time. Electric fan lulls him to sleep in blazing summer days : electric heater gives him warmth in the blighting cold of winter. Through gramophone, talkies and radio he gets his recreation. This is one aspect of science which feeds man on his material plane.

But man has another side. He has a spirit that hankers after things that could not be measured by the yardstick of utility. These are man's fine sentiments and pure thoughts that lift him to a spiritual plane. He loses his entity in a world outside of himself. His ego is sublimated. His love breaks the boundaries of caste and creed. He becomes a wanderer after Truth. Here also science plays an important part. Not the science that serves as man's handmaiden forging instruments to discover what can be done with the world ; but the science in its abstraction with its laws and principles governing the working of the universe. These laws, the scientists think, show evidence of a designing and controlling power, of the mind of some Eternal Spirit. Man's quest is realisation of this All-Pervading Spirit. But there is an eternal conflict in man's self, in his worldliness, and his selflessness, or his other-worldliness. True progress of mankind depends on harmonising these two conflicting elements—on bringing about a happy marriage between mind and matter. And science in its abstraction is the high priest that can accomplish this consummation. The spread of scientific knowledge, enriching and ennobling man's mind, is, therefore, an imperative necessity. Visva-Bharati, in publishing the series, known as "*Visva-Vidya-Samgraha*" in Bengali (each book being priced at annas eight only), is doing a most useful service to society in that it not only helps to extend the bounds of human knowledge but lights the way to a clearer perception of mind and matter with the object of finding the ultimate Truth.

Prof. Priyadarajan Roy, in the book under review, has within a short compass discussed, among others, the dual nature of the ingredients of matter (electrons and protons) and radiation, time and space, Newton's law of gravitation and Einstein's theory of relativity, the law of causation and determinism, accidents and indeterminacy in nature. The tendency of modern physics, he says, is to resolve the whole universe into waves. These waves are of two kinds : bottled-up waves which scientists call matter, and unbottled

waves which scientists call radiation or light. The process of annihilation of matter is merely that of unbottling imprisoned wave-energy and setting it free to travel through space. These concepts reduce the whole universe to a world of radiation. The world of phenomena is not, then, the reality. What is apparent to our senses is not the Ultimate Truth. Matter and energy, in the ultimate resort, are nothing but electrons, protons and neutrons. Time and space, perceptible to us through our gross senses, lose their identity in the vastness of the starry world, to be grasped only by a process of pure thought or with the help of highly delicate instruments. The solidity of matter and the immateriality of energy hold within themselves the fundamental nature of the universe. In a word things are not what they seem. Scientists are still trying to come in contact with ultimate reality, to fathom the mind of some Eternal Spirit who sustains this world of phenomena. The journey might be indeterminable and the goal unattainable. But in this fruition lies the consummation of science.

Ayurveda-Parichaya—By Mahamahopadhyaya Gananath Sen. Price eight annas only.

In the book under review the learned physician has traced the history of Ayurveda from the Vedic age to modern times—its glory in ancient days when it spread to Syria, Egypt and Greece by Buddhist monks, its set-back when India was attacked by hordes of invaders, its revival under the Gupta dynasty when Arab scholars came to India to study the science, its decadence during the Muslim rule till it reached the bottom of the abyss two centuries ago, and its revival in the middle of the nineteenth century. India now possesses several wellknown Ayurvedic schools and colleges, equipped with hospitals, and in some provinces state Ayurvedic faculties have been established.

The book, replete with rare and valuable information, is worth perusal by those of the educated community who scoff at Ayurveda for its so-called poverty of treatment and its so-called hotch-potch of medicine. A few points may be mentioned here to establish how far advanced the system was. The circulation of blood, which the West came to know of only in the eighteenth century, was an established scientific fact in India two thousand years ago. The chemical formula of the amalgam of sulphur and mercury was known to the Indian physicians : it is still unknown to the western physicians. Reducing metals, such as gold, silver, iron etc. to fine powder by a process of burning, is an exclusive branch of knowledge of Ayurveda. Human bodies were experimented upon, not those of animals as in the West now, to find out the efficacy or otherwise of medicinal preparations. This brings us to the fact that dissection of human bodies was emphasised on by Sushruta to gain a thorough knowledge of anatomy and that there was the school of surgeons, as distinguished from the school of physicians who, in operation, had surgical instruments, now in common use by allopathic doctors.

The book concludes with a comprehensive bibliography of Ayurvedic books and authors.

Aprakas Chanda

THE ANNUAL SPORTS

Our annual athletic sports this year, were held on the 28th and 29th February and on the 1st March.

The following is the list of successful competitors with their respective places in the events.

School Boys D.

Lemon Race—Ashis Gupta 1, Amiya Roy 2 and Subal Pal 3. *Biscuit Race*—Sujan Mukherji 1, Subal Pal 2 and Amiya Roy 3. *Three-legged Race*—Rudrendra & Subal 1 and Rajkumar and Nakshatra 2. *50 Yds. Race*—Amiya Roy 1, Ashis Gupta 2 and Rudrendra Chaudhuri 3.

School Girls C.

100 Yds. Race—Atreyi Mitra 1, Anupama Devi 2 and Namita Roy 3. *Lemon Race*—Maochi 1, Susmita 2 and Kanak and Atreyi 3. *Skipping and Running*—Maochi 1, Piyali 2 and Susmita 3. *Biscuit Race*—Namita 1, Kanak 2 and Atreyi & Susmita 3. *Thread and Needle Race*—Atreyi 1, Namita 2 and Anupama 3.

Champion—Atreyi.

School Boys C.

100 Yds. Race—Pradip 1, Ram Gopal 2 and Hironmoy 3. *150 Yds. Race*—Pradip 1, Ramgopal 2 and Pravash 3. *Kangaroo Race*—Hironmoy 1, Ramgopal 2 and Pradip 3. *Arithmetic Race*—Sadhan 1 and Amartya 2. *Three-legged Race*—Narsing and Chiraranjan 1 and Ramgopal and Shib 2.

Champion—Pradip.

School Girls B.

75 Yds. Race—Subrata 1, Purabi 2 and Suhita 3. *100 Yds. Race*—Subrata 1, Purabi 2 and Suhita 3. *Three-legged Race*—Subrata and Suhita 1, Purabi and Arati 2. *Lemon Race*—Santa 1, Ranjita 2 and Subrata 3. *Thread and Needle Race*—Subrata 1, Purabi 2 and Arati 3.

Champion—Subrata

School Boys B.

100 Yds. Race—Baren 1, Dwipesh 2 and Kalyan 3. *220 Yds. Race*—Baren 1, Kalyan 2 and Chittaranjan 3. *Kangaroo Race*—Baren 1, Dwipesh 2 and Chittaranjan 3. *Long Jump*—Tapash 1, Dwipesh 2 and Arun 3. *High Jump*—Dwipesh 1, Baren and Arun 2.

Champion—Baren.

School Girls A.

100 Yds. Race—Reba 1, Juthika 2 and Rekha 3. *75 Yds. Race*—Reba 1, Juthika 2 and Supriya 3. *Spoon and Potato Race*—Reba 1 and Rekha 2. *Thread and Needle Race*—Supriya 1, Jayasri 2 and Rekha 3. *Throwing the Basket-ball*—Supriya 1, Reba 2 and Rekha 3.

Champion—Reba.

School Boys A.

100 Yds. Race—Subir 1, Pulak 2 and Bimal 3. *220 Yds. Race*—Pulak 1, Subir 2 and Bimal 3. *High Jump*—Bimal 1, Nripen 2 and Subir 3. *Long Jump*—Bimal 1, Pulak 2 and Prabir 3. *Hop Step and Jump*—Subir 1, Prabir 2 and Pulak 3. *440 Yds. Race*—Subir 1 and Sanat 2.

Champion—Subir.

Senior Girls.

75 Yds. Race—Nilima Gupta 1, Renuka Aich and Ena Chaudhuri 3. *100 Yds. Race*—Nilima Gupta 1, Renuka Aich 2 and Ena Chaudhuri 3. *Throwing the Basket Ball*—Munna Devi 1, Manuja Banerji 2 and Nilima Gupta 3. *Spoon and Potato Race*—Ena Chaudhuri 1, Nilima Gupta 2 and Bina Goswami 3. *Three-legged Race*—Renuka Aich and Manujla Banerji 1.

Champion—Nilima Gupta.

Senior Boys

High Jump—Sunil Sarkar 1, Ajit Roy 2 and Bhabendu Goswami 3. *Long Jump*—Sunil Majumdar 1, Bhabendu Goswami 2 and Mihir Bose 3. *Pole Vault*—Ashim Roy 1, Santipriya Roy 2 and Bhabendu Goswami 3. *100 Yds. Race*—Ashim Chaudhuri 1, Ajit Roy 2 and Sunil Majumdar 3. *Hop Step and Jump*—Sunil Majumdar 1, Ranjit Chaudhuri 2 and Ashim Choudhuri 3. *880 Yds. Race*—Ashim Chaudhuri 1, Sunil Majumdar 2 and Ashim Roy 3. *220 Yds. Race*—Ashim Chaudhuri 1, Sunil Majumdar 2 and Pranab Guha Thakurta 3. *440 Yds. Race*—Ashim Chaudhuri 1, Sunil Majumdar 2 and Bhabandu Goswami 3. *Throwing the Cricket Ball*—Purna Majumdar 1, Prankumar 2 and Nikhil Basu (staff) 3.

Champion—Ashim Chaudhuri and Sunil Majumdar.

Relay Race—(Girls)

1st School—Supriya, Reba, Jharna and Juthika ran for School.

Relay Race (Open)

1st College—Ashim Choudhuri, Ashim Roy, Pranab Guha Thakurta and Sunil Majumdar ran for College.

Tug-Of-War (Mens)—Staff and Ex-Students Vs. Students. Winners—Students.

Tug-Of-War (Girls)—School and College Vs, Sangit and Kala-Bhavana. Winners—School and College

Cross Country Race (Senior Boys)—Brijmohan Vanet 1, Ashim Roy 2 and Ghagoo Majhi 3.

Cross Country Race (School Boys)—Anup 1, Sanat 2 and Prabir 3.

Gurudeva's books were given away as prizes to all the successful competitors who secured the first places in the various events. For some of the events there were also second prizes. Our Acharyadeva very kindly gave away the prizes on the evening of the 3rd March. The prize-giving ceremony over, oranges, biscuits and lozenges were distributed among the school children as consolation prizes.

(Continued from page 124)

Prakash Chandra Gupta has discussed the trends of Modern English Literature ; Vijnanvada of Vasubandhu, one of the foremost exponents of the Yogachara philosophy forms the subject-matter of a learned essay by Bhadanta Santi Bhikshu, Pandit Hazariprasad Dwivedi has dealt with the aristocracy in ancient India from historical and cultural point of view. One of the attractions of this number is the first instalment of a translation of Gurudeva's *Malancha*— a short and intriguing psychological novel. The review section contains a fairly long notice of *The Āgamasāstra of Gaudapada*, edited with English translation and annotation by Mahamahopadhyaya Pandit Vidhusekhara Sastri. A sketch of a Santal Boy by Nandalal Bose adds to the interest of the number.

...

Two 'ghanis' (oil-press) have been installed in the Silpa-Bhavana at Sriniketan. Two more are shortly to be installed at Pearson Palli. This expansion has been undertaken with a view to meet the ever increasing demand for pure mustard oil at Santiniketan and Sriniketan.

...

The 'Gandhi-Punyaha' was observed in the usual manner in the ashrama on March 10. The Gandhi Day is more or less a symbolical observance of the spirit of self-help into which Mahatmaji initiated the inmates of the ashrama when he himself was one of them. On this day the servants were given a full day's holiday and their work was voluntarily taken up by the students and members of the staff. The day was observed with equal enthusiasm at Sriniketan also.

With the idea of popularising Gurudeva's songs amongst rural folk a party of students belonging to Bolpur and Bhubandanga recently gave a programme of Gurudeva's songs at Benuri under the guidance of Sudhir Chandra Kar.

...

Ma Ohn Chi, a Burmese orphan and a student of the junior classes of the Patha-Bhavana badly fractured her arm as a result of a nasty accident on March 10. She was taken to the Burdwan Fraser Hospital the same night and an operation had to be performed. We wish her speedy recovery.

...

We are glad to report that Krishna Kinkar Sinha, formerly a research scholar of the China-Bhavana, Santiniketan, has been appointed a Lecturer in Hindi in the Oriental Languages College, Kunming, China. This is the first occasion when an Indian Scholar has been invited by the Chinese Government to teach one of the Indian languages in China. It is no less significant that Santiniketan should be the first institution to have the privilege of sending out such a scholar. The Visva-Bharati has always stood for a close cultural contact between China and India and the appointment of Krishna Kinkar Sinha, we hope, will go a long way to promote that aim. On the eve of his departure on March 8 he was felicitated at an informal meeting in the Amrakunja when his friends and colleagues at Santiniketan presented him with a farewell address and wished him godspeed. A farewell meeting was also arranged in his honour in Calcutta at the Vishal Bharat Office on May 16 by S. J. Mohan Singh Sengar, Editor of the Journal. It was

attended amongst others by Mahamahopadhyaya Sakalnarayan Sharma, Sri Sitaram Sakseria, Prof. Lalitprasad Shukla, Dr. Bhupendranath Datta, Mr. T. H. Liu, Prof. Tan Yun-Shan and others. Speeches were given tracing the history of the age-old cultural fellowship between China and India and stress was laid on reviving that relationship. Krishna Kinkar was presented with a message of goodwill from the Chinese citizens of Calcutta.

He left for Kunming by the Chinese National Airways plane on March 17 and was seen off at the airport by Prof. Tan Yun-Shan and Pandit Hazariprasad Dwivedi.

...

The Prophet day was duly observed on March 8. A meeting was held in that connection in the Library verandah Vidhusekhara Bhattacharya presiding. Sastri Mahasaya opened the meeting with a short discourse in course of which he emphasized the importance of a comparative study of the different religions whose messages are fundamentally the same. In this way, he said, it would be possible to realize some of the basic objects of the asrama which aims at establishing amity, good fellowship and co-operation in the name of the One Supreme Being. Sayyid Yahaya Nadvi recited some verses from the Quoran and discussed the life of the Prophet. He was followed by A. Q. Muhammad Adamuddin who dealt with the following aspects of the teachings of Islam—the oneness of God, relation of Islam with other religions, universal brotherhood in Islam and the position of women in Islam.

...

The following new appointments were made in February last :—Bidyutranjan Bose,

M. A. as an Assistant in Santiniketan Office ; Sachindranath Adhikari as Asst. Accountant in the General Office ; Surendranath Das, B. A. as Manager, Guest House ; Baidyanath Mookherjee, L. M. F. as Asst. Medical Officer ; Niranjana Sarkar, B. A. as Adhyapaka of Mathematics in the Patha-Bhavana and Jyotsnakumar Ghose as Typist-Clerk in the General Library. We offer the above our hearty welcome.

...

We anticipate a very heavy deficit in the General Kitchen on account of the steep rise in the price of essential food materials. From the beginning of the new session, i. e., from July 1944, it has been decided to enhance the rate of residential fees charged from the students. Students of the junior department will pay at the rate of Rs. 40/- and those of the senior department at the rate of Rs. 42/- per month. It is hoped that in this way we shall be able to keep down the deficit within reasonable limits.

...

The Valmiki-Pratibha Party who returned to the asrama on March 1, after their successful tour of Bombay, will, we understand, present the same musical drama at the Besa Theatre in Calcutta early this month. It is interesting to note that one of the earliest of Gurudeva's dramas should also be the first to be chosen for a public performance by Santiniketan artists in Calcutta after the passing away of Gurudeva. We hope the performance will be given as enthusiastic a reception in Calcutta as was given in Bombay.

...

The Matriculation examination of the Calcutta University is just over. As in the

previous years the University sanctioned an Examination centre at Santiniketan. More than 60 students appeared from the centre out of whom 20 belonged to the Patha-Bhavana.

...

On the occasion of *dol-purnima* the annual sports of Sriniketan was held in the morning of the 8th March, 1944, in which some orphans also joined. The programme, arranged for both boys and girls, was varied and interesting. In the afternoon a tug of war was fought by the married and the unmarried, ranged in two camps—the staff and students participating. In spite of encouraging looks of their better-halves and cheering cries of their kiddies the married men gave ground before the impetuosity of the bachelors.

The inmates of Sriniketan and the orphans, temporarily housed there, had an enjoyable picnic on the night of the 8th March. About 400 sat down on the grassy plot of the playground under the open moonlit sky and heartily partook of the feast. For the

success of the function credit, as usual, goes to Tarakchandra Dhar.

In the morning of the 9th March, *dol-purnima* was observed at Sriniketan with merry abandon. Foreheads of the inmates were besmeared with *phag*. A procession was then formed, composed of three groups, who went round singing songs, and then gathered together in the playground. The first group was of girls, dressed in saffron-coloured *saris*; the second was a party of *bauls* in which the staff and students joined; and the third group was made up of Industry Department boys masquerading as Santhals and finally imitating their dance and singing. The gathering on the playground abandoned itself to singing and dancing. Even Charuchandra Bhattacharya could not remain a silent spectator and enthusiastically joined the *baul* party in the capering music.

...

The various departments at Santiniketan will remain closed from April 27 to June 30, both days inclusive on account of annual summer vacation.

...



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VISVA-BHARATI NEWS

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OBITUARY

As we go to press the news comes to us of the sudden and unexpected death of Ajit Chakravarti, sometime Adhyapaka of English in our College Department. At the time of his death he was working as a Lecturer in English in the College Section of the Carmichael Medical College. A brilliant student of the Calcutta University he made his mark as an excellent teacher of English. Extremely amiable and unassuming by nature he bore his great learning with remarkable grace and ease. This trait in his character endeared him to all with whom he came in close contact. We have known few people with such genuine love for poetry and literature as he had. What is even more remarkable was his extra-ordinary power of inspiring others with the same love and zeal for literature. Ajit Babu's death at a comparatively early age is a great loss to the literary circles of Bengal. He leaves behind him a large circle of friends and admirers to mourn his loss. We offer our sympathies and condolence to Dr. Amiya Chakravarti, his only brother. May his soul rest in peace.

Santiniketan and Sriniketan

Poignant memories were called forth at a small function held at the Bolpur Railway Station in the morning of April 9 to commemorate Gurudeva's last journey by rail from Santiniketan to Calcutta. The function was arranged by Mr. N. C. Ghose, O. B. E., Chief Operating Superintendent (now General Manager) of the East Indian Railway. It will be recalled that when his physicians finally decided to remove Gurudeva to Calcutta for the operation, Mr. Ghose, a devoted admirer of the poet, offered his own saloon for a comfortable journey. At the above-mentioned function a memorial copper-plate with Gurudeva's portrait, the date of the last journey (July 25, 1941) and a quotation from *Gitanjali* engraved on it, was placed in the saloon.

The function was held in the station-yard artistically decorated by our students. The ceremony commenced with one of Gurudeva's songs which was followed by the chanting of propitious Vedic hymns befitting the occasion by Pandit Kshitimohan Sen. Mr. N. C. Ghose then narrated in touching words his own recollections of Gurudeva's last journey to Calcutta and also explained the sentiments which prompted him to arrange the function.

Requested by Mr. Ghose our Acharyadeva performed the ceremony of opening and dedication of the memorial plaque, and also addressed a few words to those present. The ceremony concluded with the singing of Gurudeva's national song. The saloon was then thrown open to the public and was visited by streams of people.

Mr. N. C. Ghose was accompanied by members of his family, Prof. and Mrs P. C. Mahalanobis, Dr. D. N. Maitra and Sjt. Amal Home who had especially come down from Calcutta to attend the function. Sjt. Indira Devi, Sm. Pratima Devi, Nandalal Bose, Tan Yun-Shan, members of the staff and students of both Santiniketan and Sriniketan as well as many prominent townspeople from Bolpur were present on the occasion.

...

A well-known friend and benefactor of the Visva-Bharati has placed at our disposal a sum of Rs. 50,000/- to be earmarked as follows : Rs. 25,000/- as donation to the Rabindranath Memorial Fund and Rs. 25,000/ as contribution towards the building up of a permanent Fund for rural welfare work at Sriniketan.

...

We acknowledge with grateful thanks the receipt of the following donations :

Rs. 5,000/- from the Indian Relief Committee of the Sino-Indian Cultural Society for relief work.

Rs. 707/- from the Bharat Welfare Society San Francisco for relief work.

Rs. 300/- from Sm. Suprobha Dasgupta for setting up a *Khelaghar* for the small girls of the Sribhavana.

...

A fairly large sum has been provided for in the budget of the Visva-Bharati for the year 1944-45 for payment of dearness allowance to all the employees at Santiniketan

JANMOTSAVA, 1351 B. S.

The birth of the new year was always for Gurudeva a symbol and an earnest of New Life. It was for this reason that he desired to associate his own birthday with the New Year's Day. For several years past, in deference to his wishes, we have been keeping his birthday on the first day of Vaisakh. We followed the usual practice this year too and celebrated the eightythird anniversary of his birthday with due solemnity on April 14. This anniversary is one of the most significant events of the year in as much as in the very act of celebrating the occasion we affirm our faith in New Life which ever triumphs over death and destruction. On this occasion we were given to realise afresh, how, although he is no more, our Gurudeva continues to uphold and inspire us, in the spirit.

The anniversary celebrations were heralded with a *Vaitalik* song sung in the early hours of the morning. The main function took place in the Amrakunja. Pandit Kshitimohan Sen in addressing the gathering read out copious extracts from Gurudeva's writings to point out how since very early years of his life upto its close, Gurudeva was always a firm believer in Life which envelops and transcends Death. Pandit Kshitimohan Sen exhorted upon those present to learn to imbibe this abounding faith in Life. 'This will enable us' he said, 'to feel the unseen presence of Gurudeva in our work and play and to shape our own life and that of the asrama in the light of his ideals.'

The function was followed by the usual *julklabar* of fruits and sweets in which everybody joined with enthusiasm. Streams of people visited *Udichi*—the last residence of Gurudeva. Later in the afternoon a party of students from Bolpur and Bhubandanga gave a programme of Gurudeva's songs in front of *Udichi*.

Kalmrigaya, which proved so much of a success last month, was presented once again in connection with the Janmotsava. Towards the afternoon rain came with a strong wind and when we had given up all hopes about the evening's performance the sky cleared up. The programme was run through according to plan. The rain came with startling appropriateness once again when the blind sage was about to warn his son not to go out to the Saraju river in face of bad weather. The play was abandoned for a brief while and after the rain had subsided a little the remaining scenes were watched to a finish by an enraptured audience.

It was a fitting close to the day's celebrations when enthusiastic voices took up the Santiniketan song at the end of the programme.

FELICITATIONS TO ACHARYA HARICHARAN BANDYOPADHYAYA

By : One of His Students

A very pleasing function took place in the morning of the first day of Vaisakh, when the ex-students and admirers of Acharya Haricharan Bandyopadhyaya felicitated him on the occasion of his finishing the task of compilation of the greatest dictionary, ever known, in Bengali (*Vangiya Sabdakosh*) after nearly forty years of strenuous and single-handed effort.

The function of *arghyadana* (offering of respect) to the much-revered acharya commenced just after the celebration of Gurudeva's birthday anniversary. The acharya was given a seat on a dais beautifully decorated with alpona and was garlanded amidst loud blowing of conch-shells. The air was fragrant with burning incense. Pandit Kshitimohan Sen and the representative of the Asramika Sangha, Tapan Mohan Chatterjee, took their respective seats on either side of the acharya. The whole ceremony was solemn and impressive and the enthusiasm displayed by the members present was unique. The function began with the chanting of the Vedic hymn *Tameswaranam* etc. after which Pandit Kshitimohan Sen recited a few vedic mantras suited to the occasion.

The main function, the *arghyadana utsava*, was then conducted by Tapan Mohan Chatterjee on behalf of the ex-students, and various kinds of offerings were placed by him in succession before the acharya, ending with the presentation of a purse of 1,001/- with a guinea, raised by the ex-students and offered to him as a token of *gurudakshina*.

The acharya then read out an address to his much-beloved pupils in the course of which he gave a brief sketch of his career and a short history of the stupendous task he had taken upon himself. He mentioned with a deep sense of gratitude the various acts of kindness he had received from Gurudeva, who, he affirmed, used to pick out men from amongst the officers of his Estate and send them to Santiniketan as teachers. With loving encouragement Gurudeva brought out the latent talents in them. He was the acharya's only source of inspiration and this great task would never have been completed but for his precious advice and guidance. He also eulogised the kind-hearted late Maharaja Manindra Chandra Nandi, the great benefactor of poor scholars and narrated how he materially helped him in compiling the *Sabdakosh*. The acharya then offered his sincere thanks for the help and sympathy he had received from his pupils, friends and the generous subscribers, since he took up the great task.

The ceremony came to a close with the reciting of the Vedic '*Santibacana*' and the concluding song '*Mora Satyera Pare man*' which was sung in chorus.

A procession of the ex-students and inmates of the asrama then started from the Amra-Kunja following slowly the Acharyadeva to his home at Gurupalli. On the way the asrama-song '*Amader Santiniketan*' was sung by them punctuated at intervals by the blowing of conch-shells.

Before the function was over, a letter from Rathindranath Tagore, the oldest alumnus of the Brahmacharyasrama, was read out, before the gathering. S. J. Tagore, in his letter regretted his inability to attend the function due to ill-health and said that though he was not able to be physically present he was with the ex-students in spirit and joined them in offering his sincere homage to the acharya from the very depth of his heart.

The function was an unprecedented one in the history of the asrama. This was the first time when pupils as an organised body felicitated one of their revered adhyapakas and offered him their tribute of respect. The function reminded us of the *tapovana* of ancient India and the loving relation which subsisted then between the Guru and his pupils.

All of us feel proud of the glorious achievement of S. J. Haricharan Bandyopadhyaya. A time will come when our countrymen will realise how deeply they are indebted to him and come forward to honour him for the valuable services rendered in the field of Bengali language and literature. We, on behalf of the Visva-Bharati, offer our sincere thanks to the ex-students for this well-deserved and befitting reception accorded to S. J. Bandyopadhyaya. They have given a proper and timely lead for others to follow.



KEEPERS OF TRADITION

By Sunil Chandra Sarkar

I

Succession in the legal system of every civilised country, has been recognised as one of the toughest and knottiest of legal problems. Still, the laws that be, have provided for one ingenious machinery ; that of trusteeship, through which, a dying property-owner may hope, at least to some extent, to safeguard his property even after his death from misuse and fraud. But what about a country's traditions ? The enormous wealth of ideas and ideals, feelings and experiences, ways and habitual reactions—accumulated generation after generation from times immemorial ? Man has made no laws for its safe transmission, no provision for its trusteeship. Thus the most important of human possessions is left without keepers, handed down by one generation of men to another without any safeguard against damage or destruction.

But there are keepers, self-appointed ;—the poets, the men of letters, the reformers, the educationists. They recognise the stake involved in leaving the whole thing to chance or to national caprice. The more gifted among these men speak and make the people listen ; fight with snobbery and prejudice and work their strenuous way to positions of authority. But quite often it so happens that the limited number of people who understand, fail to command the people's esteem and support, either for some deficiency in themselves, or for some untoward circumstance, some disquieting elements in the general atmosphere. Then nothing remains to save the traditions from disruption, or worse still, from deterioration.

A newly started tradition has difficulties and problems of its own, although it is usually more fortunate in having an authorised body of upholders to care for it and keep it from harm. For a time indeed, all seems well. The apostles, devotees or disciples, whoever may be the keepers of the tradition, quarrel least among themselves, not merely because they feel the sacredness of the trust, nor because their understanding of the essential principles of the tradition is complete and free from disputes and dissensions,—which most probably it is not, but because their proximity to the source of the tradition enables them to live in the tradition, to feel its vital energy flow through them down to the people outside the sect, attracting, holding and evangelising ever-increasing numbers of men.

But soon the fire of inspiration is bound to dwindle and then what was once a living faith becomes either a matter of fierce controversy or if it is ill-starred, a blind orthodoxy controlled by a dictatorship. History of human civilisation is composed mostly of a succession of similar misadventures—a message of salvation harnessed to the service of

power-mongers, a revelation squeezed into a framework of rules and rigours and killed in the process.

Wide-spread education, an effort towards which is the chief positive contribution of our age to civilisation, may indeed remove most of the dangers that beset traditions, but one will persist. Difference of opinion among the sincere adherents and promoters of a tradition, is quite natural, often wholesome; but it becomes a grave danger if the dissentient parties fail to strike out a common formula as a working basis for concerted action and if, in such a crisis, there is no recognised authority that can serve as a final court of appeal.

Of course, in the case of a religious tradition, there are the scriptures, the records of the life and teachings of the founder; and in case of a cultural or literary tradition, the books incorporating everything that matters are made available to everybody. But still the difficulty remains. Man's languages have not yet attained a degree of perfection that may ensure the fool-proof communication of any single idea. So interpretations multiply at an amazing rate and commentaries grow in bulk; and while the original vision becomes increasingly obscured, numerous phantoms, each calling itself by the same name and claiming identity with the original ideal which it apes, begin to stalk and strut aggressively, throughout the mental domain of the generation.

II

But even when opposing currents of doubts and disputes make the atmosphere cyclonic, there are always some, who, ignored and unrecognised, carry the living spark in their heart and protect it lovingly from the gathering storm. If only the voice of these could be made audible in the general uproar, if only there were some reliable standard whereby the people could distinguish them from others, all would be well. But the rating of human worth, a science that could have helped civilisation most, has never received much serious attention.

Still, there are some general principles which help discrimination; and there is no reason why, even the man in the street, should not take advantage of them in forming personal judgment.

Among the sincere upholders of a tradition, two types of men can be easily distinguished. People of one type are anxious to preserve the rules and rites, the usages and external forms in which they had once seen the soul of the tradition bodied forth. Perceiving that the soul is slipping away, and not knowing how to stem this ebbing tide, they, in utter dismay, try to make the drooping body behave like an automaton and produce at least a shadowy mimicry of its wonted graces that are now past.

People of the other type look at the problem from an entirely opposite point of view. They do not mind if the routines and rituals suffer change or total extinction, either on account of a change in the spirit of the times or on account of the impact of an alien

culture. All that they care for is the continued existence of the soul of the tradition in its large general principles, in the broad genuine enthusiasms that tend always to cross the frontiers of sectarian interests and grow universal. They believe that if only the central impulse can be protected unsullied and pure, it would naturally induce all the patterns of behaviour that the former class of persons hold dear.

The former school of men, who mainly depend on their 'practical wisdom', would point out with bitterness the futility of the position taken by the opposing section of people. It is all very well, they would say, to talk about the spirit and the soul of a tradition. We, indeed, would like nothing better than to recapture it and pass it on to others by a process of direct communication. But is that feasible? Is it not a known fact that the re-creation and living transmission of a tradition is a task that only a talent much above the ordinary may be expected to fulfil with any reasonable measure of success? Should we then idly wait for the emergence of some such man for an indefinite period of time, or give a good account of ourselves in the meanwhile, by fixing and preserving the only tangible things relating to the tradition that can be so preserved?

The position is precarious. In one case, you have to associate yourself with a desperate attempt to open a door of life with a key of death; in the other, you may see the spirit, but it eludes your grasp and you do not possess the magical power of a Prospero whereby you can force this Ariel into human service.

III

But one would like to believe, that the position, after all, is not so serious; that the educated men of today, with all the experience of thousands of years of human history at their disposal, should be able to do something that the disciples of a Christ, or a Buddha failed to do.

Efforts may be made, for instance, to isolate the major principles that constitute a tradition, the significant beliefs and attitudes that compose the central outlook upon life that the tradition stands for. If this can be done, and one fails to see why it should not be possible to do it, all the emphasis at one's command, should be placed on them, so that whenever there is a conflict between a major principle and a minor, the former should, as a rule, be allowed to prevail.

The administrators of a modern school know this. They know that discipline is important, no, indispensable; but when the choice is between protecting the students' freedom of initiative and enforcing a rule of discipline, they must choose the former. They would concentrate all their energies on organising an atmosphere of work; they would see, that all the the members of the staff belong and contribute to that atmosphere; and then, they would leave the student eventually to adapt himself to that atmosphere, first probably by imitation of the teacher's attitude to work, and then by independent choice. Such

schools are based on this conviction that for any normal person of average abilities, it is difficult, or impossible to withstand or oppose, for any length of time the influence of an organised life in which he is placed.

The keepers of a tradition, must then, first of all organise their own lives in accordance with the most vital principles underlying the tradition. If the tradition has a large acceptance of life, any of the keepers who cannot help being cynical and apathetic to life, should go. If the tradition stresses creative activity, all those who cannot or would not spend at least a part of their time in some creative work, some constructive effort, should at once realise that they are misfits. Because the only way to teach people to love or work or behave in a prescribed manner is to bring them into touch with persons who do love, work or behave in that manner voluntarily.



OUR PUBLICATIONS

The following books have been issued under the *Visvavidya Samgraha* Series :

Bangiya Natyashala—By Brajendranath Bandyopadhaya. Price eight annas only.

The author gives a running history of the Bengali stage, with its ups and downs, from 1795 to 1872 when the first public theatre was opened in Calcutta. So long amateur theatrical parties, patronised by rich aristocratic families, held the stage. Bengal owes a debt of gratitude, the author rightly points out, to a band of poor youngmen of Bagbazar who took the initiative in establishing the National Theatre where the public were admitted on purchasing tickets. It will be news to many that Mr. Lebedeff, a Russian, opened for the first time in Bengal a theatre and staged two Bengali dramas, translated from English plays, "The Disguise" and "Love is the Best Doctor."

One word of criticism we would like to offer. From the list of dramatists with their plays, appended to the book, one misses the name of Girish Chandra Ghosh, the doyen of the Indian stage.

Ranjan-Dravya—By Dubkhabaran Chakravarti. Price eight annas only.

The art of extracting pigments from leaves, flowers, bark and roots of innumerable trees in which India abounds was known to ancient Indians, who used to export coloured fabrics to distant lands. They were the first in the field to discover mordants, viz. , alum, to make fast colours. India has fallen from her ancient glory. She now entirely depends on imported dyes made artificially in the West.

Dubkhabaran Chakravarti has given a short account of natural organic colouring matters. He has, however, devoted more space to discussing synthetic dyestuffs. The book is both useful and informative, as it contains short hints of how to make pigments from natural organic stuff and how to make synthetic dyes, now in vogue all the world over.

Jami O Chash, (*Land and Cultivation*) : By Satyaprasad Ray Choudhury,
Price annas eight only.

The author has traced the growth of agriculture, beginning in the dim past when sowing was done without ploughing, passing through intensive experimental work by scientists in the 18th and 19th centuries, and coming to our own times when power-driven tractors, ploughs, drills and harvesting machines have replaced manual labour in Europe and America. Factors standing against the introduction of modern agricultural machinery in India are many, the chief being the fragmentatation of holdings and the soft nature of

the soil, especially in Bengal. Others are the ignorance and poverty of our cultivators and large percentage of the population living on agriculture, namely, 70 per cent in the whole of India and 80 per cent in Bengal. A good many will be thrown out of job with the use of improved scientific implements unless a programme of intensive industrial development is launched which alone can absorb those found superfluous in agriculture. In this connection Satyaprasad Ray Choudhury has suggested that cheaper but more efficient machinery should be within the easy reach of poor Indian farmers, that they should be instructed how to handle these improved tools and that collective farming should be encouraged, thus enabling them to pool their common resources.

The author next discusses the plight of the Bengali peasant. He has only 14 bighas of land to grow foodgrains. The yield per bigha is 7mds. only : whereas in China, Spain and Italy it is between 30 and 50 mds. It is no wonder, then, that his annual income is a paltry sum of Rs. 225/- to meet all liabilities. Three factors conspire together to rob him of a better yield—(1) lack of good seeds, (2) no facility for irrigation and (3) want of good manure. This brings us to the question of Bengal not being self-sufficient in the matter of foodgrains. *Rabi* crops are not sown on 60 per cent of the cultivable lands which is a great national loss. Out of 50 million acres only half is under the plough, about 10 million acres of cultivable land are lying waste, and the remainder is either uncultivated or forests. Unless the 10 million acres of waste land are cultivated the food problem in Bengal will ever be a menace with the disproportionate increase in her population, totalling 61,460,377 in 1941. It is estimated that the province is now short of rice by about 6½ crore maunds. The intriguing problem is to meet this huge deficit by extensive agricultural development.



(Continued from page 140)

and Sriniketan drawing salaries up to Rs. 100/- per month.

A sum of Rs. 1,250/- has been received from the Central Government, in their Department of Education, as contribution towards the payment of dearness allowance to the employees of the Visva-Bharati for the year 1943-44.

Cloth was distributed free to the menial staff at Santiniketan and Sriniketan as well as to the Santals in the three neighbouring villages out of a sum of Rs. 500/- sent as a gift by an esteemed friend to mark the death anniversary of C. F. Andrews.

Our Village Welfare Department at Sriniketan has been co-operating with the Government as well as with non official organisations in their various relief measures. Cloth, woollen blankets etc. placed at our disposal by the Birbhum Relief Committee and by Sj. Ratnendra Chaudhuri, Circle Officer, Bolpur have been distributed, free of cost, to people in distress in the unions of Raipur, Ruppur, Sattore, Kasba, Taltore and Sarpalehna. Six Milk-Centres have been opened at Sriniketan, Surul, Benuria, Goalpara, Laldaha and Albandha where milk is being distributed daily to poor children, sick people and to expectant and nursing mothers. For this purpose milk-powder and condensed milk are being supplied by the Circle Officer.

The reorganised health society at Benuria is making satisfactory progress. The total number of membership has reached 130. Much of the credit for this efficient work goes to the Secretary of the Society

Sj. Radhabenode Pal and its doctor, Dr. Subhendu Sen.

...

The newly organised M. E. School at Albandha (a village under the Village Welfare Scheme of Sriniketan) was visited by the Chairman of the District Board on April 25. He also visited the Albandha-Damdama Health Society. A mass meeting was arranged on that occasion and was presided over by the Chairman. The Chairman expressed his satisfaction with the school and promised to contribute Rs. 100/- towards the cost of the school building.

...

We are sorry to announce the resignation of Gurdial Mallik, Curator, Rabindra-Bhavana. One of the earliest Life-Members of the Visva-Bharati he has long been associated with this institution, and has served it in various capacities, off and on, for short or long periods, during the last twentyfive years. While in reminiscent mood he would often narrate how he owed his first introduction to Gurudeva and his asrama to C. F. Andrews and how at the very first interview Gurudeva told him that wherever he might be he would always belong to Santiniketan. We shall echo Gurudeva's sentiments when we say that our relations with Mallikji are too deep to be snapped by mere physical distance. His absence will bring him all the more near to us, for he *belongs* to the asrama, to which he is bound by unassailable ties.

...

We offer our best wishes for a long and happy married life to Sunipa Dasgupta (ex-Patha-Bhavana and Siksha-Bhavana) who was married to Sj. Kalyankumar Sen at Santiniketan on May 4; to Vimla Narula (ex-

Siksha-Bhavana) married to Dr. Gope Gurbuxani, Ph. D., on April 25 at Patiala; and to Arati Sen Roy (ex-Patha-Bhavana and Siksha-Bhavana) who was married to S. Sushilkumar Dasgupta, on May 4 at Fyzabad.

...

Surendranath Kar, Santiniketan-Sachiva has addressed the following circular letter to the guardians of resident students in respect of enhanced residential fees:

We desire to inform you that upon a consideration of all aspects of our financial position it has been found necessary to raise the fees slightly higher in order to meet the situation of emergency created by the war. The fees in the senior and junior departments will be raised to Rs. 42/- & Rs. 40/- per month respectively with effect from the next academic year, that is, July, 1944. As before, the fees shall have to be paid at this rate for all the twelve months of the year. Except in the junior department (i. e., the School) students will have to pay for the laundry charges themselves.

We have been compelled to increase the fees, in order mainly to meet the increased cost of living. Though during the past year the fees were twice raised, we have had to meet out of our general funds, during the financial year ending on March, 31, 1944, a deficit of nearly Rs. 10,000/- on account of students' messing. But it is a burden which we are unable to bear any further.

We have tried our utmost to maintain a decent standard of diet as far as possible in the prevailing circumstances, but we have to admit that the diet is not what it used to be before. Meat and milk are practically unobtainable in the locality and therefore, they no longer feature in the daily menu.

(Milk however, is supplied daily to the younger children and to the sick).

Charges will be proportionately reduced as conditions improve.

...

Valmiki Pratibha was presented at the B.E.S.A. Theatre by the staff and students of Santiniketan on four successive days beginning from April 3 in aid of the Visva-Bharati. On all the four days the performance was attended by a packed house. It is gathered that the proceeds of the performance together with the donations raised on the occasion will prove to be a substantial help in meeting the deficit expected in our budget for the year 1944-45.

The *Hindusthan Standard* (April 5) in a press-notice observed:

"It would be no exaggeration to remark that this has been the best of the recent performances of Tagore's dramas in Calcutta. . . . Acting honours of the performance are shared equally by the artistes although a special mention has to be made of Santidev Ghosh who excels in the name role by his impressive acting."

The cast was as follows: *Valmiki*—Santideva Ghose; *First Robber*—Sisirkumar Ghose; *Band of Robbers*—Santoshkumar Bhanja; Kshitis Roy, Balakrishna Menon, Prasanna Rao, Khimji Karani and Birendranath Palit; *Balika*—Seva Maity; *Saraswati*—Suchitra Mukherji; *Lakshmi*—Arundhati Guha Thakurta; *Vanadevis*—Preeti Roy, Purnima Raichaudhuri, a Puspa Terway and Pankajam Naidu.

...

The Hon'ble Mr. T. C. Goswami, Minister of Finance and the Hon'ble Mr. Toraknath Mukherji, Minister of Revenue,

Bengal Government, accompanied by Mr. Apurvakumar Chanda, Joint Secretary to the Revenue Department paid a brief visit to the asrama on their way to Khujutipara on April 30.

...

The Varshasesh Mandir Service was conducted this year in the evening of April 13 with Pandit Vishusekhara Sastri acting as the acharya. On the following day Pandit Kshitimohan Sen conducted the Navavarsha service in the Amrakunja. He read out significant extracts from Gurudeva's addresses given on a similar occasion when the last Great War was in progress. The necessity of keeping our faith intact in divine dispensation even in the face of trials and tribulations was the substance of the addresses. Once more we had the opportunity to draw our sustenance of courage from the inspiring words of Gurudeva.

...

The *Visva-Bharati Patrika* in Bengali of which the *Magh-Chaitra* number was issued last month, has fully succeeded in maintaining the standard of excellence set up by the earlier issues. The contents are: A group of thirteen short poems by Gurudeva, so far unpublished; a learned article by Pandit Kshitimohan Sen dealing with Lochana Pandita's *Ragatarangini*, one of the very earliest books on Indian musical science; The cycle of seasons as treated in the various dramas by Gurudeva forms the subject-matter of a highly interesting article by Pramathanath Bisi; Pramatha Chaudhuri discusses the intriguing question of the authorship of the well-known classical drama—*Mrichhakatika*; Rani Mahalanobis narrates some of her significant memories of Gurudeva with a great depth of dealing;

the two articles on the life and work of Maharshideva written by Jogeschandra Bagal and Prabhatchandra Gangopadhyaya throw a flood of light on the subject and are extremely valuable additions to our knowledge on the same; Vidhusekhara Bhattacharya contributes a philological exposition of the word '*chhandas*'; In looking back on his boyhood days Rathindranath Tagore has given us some very interesting sidelights on the character of his father; Bimalaprasad Mukhopadhyaya's essay on *Goldighi* (College Square, Calcutta) will long remain a valued contribution in the realm of *belles-lettres*; whether the cultivation of and use of Jute was known in Bengal under the Muhammedan rule forms the subject of an interesting article by Surendranath Sen; Benodebehari Mukhopadhyaya contends that style is the chief attraction in Abanindranath's literary as well as artistic composition; homage of respect is paid to the memory of Ramananda Chatterji and Nepalchandra Roy in an editorial article as well as in an article by Sudhirkumar Lahiri; Madanmohan Kumar and Muhammad Mansuruddin contribute two short notes on Bengali punctuation and Arabic and Persian words used by Rabindranath respectively.

The illustrations include four reproductions in colour of wellknown paintings by Abanindranath Tagore, a portrait study in pencil of Abanindranath by Jyotirindranath Tagore and the reproduction of a photograph of Ramananda Chatterji.

...

During the summer recess the exodus has not been as heavy as in the previous years. The majority of students have, of course, left for their homes. But most of the

staff-members have preferred staying in the asram to the rigours of a train journey. Another reason which has perhaps encouraged them to stay on, was the spell of mild weather, rather unusual during this part of the year. Nature is full of caprices and even as we write the few lines summer has descended upon us in all its fury. The hot blasts of summer have become a daily feature and we are all looking forward to the welcome showers.

The following is an abstract of rainfall for the quarter ending March, 1944 :

	1943		1944.	
Month	Rain	Days.	Rain	Days.
January	0.19	2	2.03	4
February	0.61	1	0.20	4
March	0.56	2	0.65	3
Total	1.36	5	2.88	11

Our Acharyadeva, accompanied by his Private Secretary, Anilkumar Chanda left for his Baranagore home on May 1. Rathindranath Tagore who is in slightly better health these days, expects to leave for Kalimpong as soon as he feels strong enough to undertake the journey.

We deeply regret to announce the death of Kamala Krishnan who was for many years a student of the Patha-Bhavana. The melancholy event took place in Madras on April 27. We offer our heartfelt sympathies to the bereaved family.

It will be recalled that cordial relations were established between the Visva-Bharati

and American Negroes as a result of the visit by Dr. and Mrs. Herbert Thurman to Santiniketan in 1936. On their return home Dr. Thurman was instrumental in establishing the Derrikota Foundation which sent out in 1939 two Negro lady students for study and contact to Santiniketan.

This relationship will be further strengthened by the donation of \$50.00 given on the occasion of a Christmas Service by the students of Howard University—a leading Negro educational Institution of Washington. This gift was received by Miss Valsa Mathai, resident at International House, Columbia University, and on her recommendation the amount has been transmitted to the Visva-Bharati for presentation to an Indian lady student of this University, 'who may find use for it in pursuing her education during these trying times'.

We are making necessary arrangements to give effect to the wishes of the donors. In the meantime we offer our grateful thanks to the Women's League, Howard University for this gift of goodwill.

Towards the eve of summer vacation an exhibition of paintings done by the students and staff of the Kala-Bhavana during the term, was held in Havell Hall.

Another interesting exhibition was held about the same time in one of the Library halls. The exhibits included carpentry work done by the junior students of the Patha-Bhavana. Much diversion was caused by a huge toy aeroplane—a four wheeler which of course, would not take off in spite of its propeller. Some of the works exhibited reflected no little credit on the youthful carpenters.



VISVA-BHARATI, SANTINIKETAN

Applications are invited in prescribed forms obtainable from this office against -/8/- stamps for the following vacancies. All posts (except those of Research Staff) are graded with benefit of Provident Fund. Candidates may be called up for interview at their own cost.

College : Lecturers in English : History (with Politics) : Botany ; Chemistry. Must be holders of First Class Masters' Degree, young & active with teaching experience. Grade Rs. 80—200.

School : Teachers of Geography ; Sanskrit ; and English (with Bengali. Must be Hons. Graduates with Training in particular subject and previous experience. Grade Rs. 50—190.

Sangit-Bhavana : Teacher of Bengali Music competent to teach Rabindra Music. Grade Rs. 50—130,

Library : M. A. with training in Library Work as Asst. Librarian. Grade Rs. 80-150

Misc. Service : Passed Overseer with previous experience Grade Rs. 50—130.

Passed Compounder with knowledge of Nursing. Grade Rs. 25—80.

Matron (Graduate preferred) to look after young girls. Grade Rs. 25—80.

Qualified Nurse for Girls' Hostel as Asst. Matron, Grade Rs. 25—80.

I. Com. as Asst. Cashier with previous experience. Grade Rs. 25—80.

Graduate Museum Asst., conversant with Rabindranath's works, on Rs. 50/-.

Research Staff : M. A. in Indian Philosophy with previous research experience as Research Assistant on Rs. 75—100.

Research Scholars for Bengali Language and Literature (thorough acquaintance with Rabindra Literature essential) on Rs. 60—75. Must be M. A. in Bengali.

Research Scholar for Indian Art and Aesthetics on Rs. 60—75. Must be M. A. in Sanskrit with ability to handle Texts and Manuscripts in Nagri Script.

All applications should reach the undersigned before 31st May, 1944.

Santiniketan-Sachiva, P. O. Santiniketan (Bengal).

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

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Number XII

Santiniketan and Sriniketan

Mahatmaji has been restored to us, and we rejoice. It is as if in the midst of our ever-deepening gloom a ray of light has filtered through and reached us where we all lie huddled up in misery and despair. We lift up our faces and watch the flicker of light grow into a beacon of hope and freedom. Our eyes brighten up with life. After the nightlong stupor of inaction we become ready once more to follow the path of the orient sun.

...

The whole country looks up to Mahatmaji for direction and sustenance. But the Visva-Bharati looks up to him for more than that. It looks up to him as child to the father. We cannot forget that almost the very last request that Gurudeva made to Mahatmaji was to accept this institution under his protection giving it 'an assurance of permanence.' The Visva-Bharati has thus been committed to his care. In these dark and uncertain days we feel sure he will give us the help and guidance that we sorely need.

...

We offer our grateful thanks to the donors for the following donations :

Sjta. Hemprova Roy, wife of the late Dr. Baradakanta Roy, has placed at our

disposal a gift of One Thousand Rupees for initiating a Barada Kanta Memorial Prize Fund. Out of the proceeds of this Fund arrangement is to be made for awarding book-prizes to deserving students of the Patha-Bhavana, Santiniketan.

It will be recalled that during his last visit to Santiniketan in 1939 H. H. the Maharaja Manikya Bahadur of Tipperah very kindly promised us a donation of Rs.20,000/- (Rupees Twenty thousand) as a capital grant earmarked for the Sangita-Bhavana. The final instalment of the donation has just reached us.

Dr. H. H. Kung, Vice-President of the Republic of China has sent to the Visva-Bharati through Tan Yun-Shan a donation of Rs. 10,000/- for initiating a permanent China-Bhavana Fund.

...

Those of us who are staying through the summer vacation here braving the heat, have had many compensatory pleasures. Mangoes, real asrama mangoes, played a prominent part in the scheme of things. The credit for protecting them from ruthless depredation while they were green and of distributing them now that they are ripe, goes to Bibhutibhushan Gupta, our new Rector. He has shown commendable

zeal in this regard. Incidentally it should be noted that after Dwipu Babu and Jagadananda Babu this is perhaps the first time when the 'impossible feat' has been achieved. It should further be noted that this was a bumper year for mangoes in the asrama.

...

Adhyapaka Punyamoy Sen's services have been transferred to Sriniketan where he has been appointed as Botanist under the Anti-erosion Scheme sponsored by the I. C. A. R. with effect from May, 1944.

...

As we could not provide for a Rabindranath Fellowship in Indian Philosophy for want of a suitable candidate, the Samsad has decided to institute a Fellowship in Education instead. Applications have been invited for the post. The Fellowship will be offered to a candidate of high academic qualifications capable of conducting independent research on the subject. It will be tenable in the first instance for one year and will then be renewable annually for four more years in the following graded scale : 150-150-175-200-200

...

We are glad to report that bonus amounting to a month's salary have been given to the employees on the permanent staff of the Granthana-Vibhaga and Silpa-Bhavana, out of the total amount of profit earned by the two departments during 1943-1944.

The workers on daily wage basis of the Silpa-Bhavana have been granted half the month's salary as bonus.

...

We quietly observed the birthday anniversary of Gurudeva at Santiniketan and Sriniketan on May 8 (Vaisakh 25).

There was an early morning Vaitalik at Santiniketan. Later in the evening a party of boys and girls from Bolpur and Bhubandanga ably led by Sudhirschandra Kar entertained the inmates to a varied and interesting programme in honour of Gurudeva's birthday. The final item of the programme, a dramatic presentation of Gurudeva's *Nagarlakshmi*, was an added interest.

On May 24 a similar programme was arranged at Sriniketan. On that occasion Charuchandra Bhattacharya recited a poem from Gurudeva's *'Janmadine'*.

...

We gather that permanent arrangements are being contemplated in respect of housing the destitute orphans of Bengal. Our orphanage shelter at Sriniketan which was to serve more or less as a clearing house, will therefore be abolished with effect from June. As at present arranged the orphans will leave for Calcutta on June 5. It is extremely unfortunate that they should be leaving us after having felt so much at home at Sriniketan. We wish them godspeed.

...

Under the Small Irrigation Project of Bengal Government a sum of Rs. 5,000/- has been sanctioned for the Laldaha-Kandar bund. Work in this connection has been started on May 22 under the direct supervision of the Village Welfare Department of Sriniketan. A culvert and a sluice gate form part of the project. It is estimated that about 500 bighas of land will be irrigated in this way which will ensure a better yield of agricultural produce in the villages.

...

MACHINE AND POETRY*

By Rabindranath Tagore

What goes by the name of science is no new thing. It has always been with us. We have only separated it from the rest of our life and given it a special name ; we have become specially conscious of its existence. One of the reasons is that, in modern times man is extremely busy harnessing natural forces to do his own work. This has been to his very great advantage. In trying to exploit this advantage to the full, man's achievements in other fields have become comparatively less significant to him. Whenever man has broken stones with his hammer, dug earth with his spade or set up looms for weaving his cloth, he has gained some advantage. In this sphere he has triumphed. In spite of that however, he has never poetised over his instrument. He has sung to his sword not because it is an instrument wherewith it is easy to slaughter, but because the sword is connected with heroism. Heroism in itself has an ultimate value over and above its efficacy as a means to an end.

This leads us to realise that wherever man's effort has touched the ultimate there he has broken into song. It is not utility that lends value to a beautiful vase ; its value is determined by that which is invaluable ; the sheer glory of its perfection far surpasses its market price. That is why the Grecian Urn has been celebrated in poetry but not the Grecian hammer. Efficiency, however astonishing it may be, has never appealed to the poet in man. Implements have, indeed, added to the wealth of man but they have always failed to inspire him. It is perfection or completeness in itself—wherever man has reached the infinite—which fashions the poet and the artist. He is willing to make complete surrender to his beloved but not to the tools of the mechanic. Giant implements are being forged today for a world market of utility. These instruments were absent in the days of Plato and Aeschylus, but their want could not in any way stunt human worth. With the help of scientific implements man's limbs have increased both in number and size, that is man has become a giant without adding an inch to his moral stature.

Worldly advantage or opportunities for greater comfort can never equal or surpass the greatness of human personality. That is why no modern Dante has ever made machine or factory the subject matter of a *Vita Nuova*. It will be *nuova*, but will lack *vita*. The first day man discovered fire he sang to it his hymn of praise, not because fire is useful for cooking his food but because there is some ultimate mystery in the element itself. No such mystery is hidden in his hammer and spade. Where science leads me face to face with the ultimate mystery of the atom, there I see the ultimate and there I have offered my homage as a poet. But where steam is harnessed to propel the locomotive, I find only the clever

* Translated from the original Bengali letter addressed to Dr. Amiya Chakravarty. [Trs : A. C. & K. R.]

and not the perfect, I see Vulcan but not Apollo, I enter into the workshop and not into the temple of the mystery of creation. There ugliness is shameless and the imperfect is seen in its utter nakedness. The swelling muscles are there but where is the harmony of form ? One sees the bulk but not the ineffable. One may applaud but such applause is never touched by rhythmic measures.

The whole world of man stands in awe and wonder and greed applauding the giant machine, but never was a knee bent in reverence. The house of machine is not the house of God. Old temples are being ruthlessly brought down by men and new temples are yet to be raised. But does that mean that we shall have to carry our worship to the warehouses of the market place ?

OUR PUBLICATIONS

Lovers of Gurudeva's literature will be glad to know that *Sanchayita* has recently been published in two parts. Besides containing Gurudeva's own selection of his poems the new edition also contains selected poems from his later works and from other works inadvertently left out of consideration by Gurudeva when he prepared the original selection.

The fourth book of the *Chithipatra* series containing Gurudeva's letters addressed to his daughters, grandson and grand-daughters has just been issued. This volume will be of special interest to those who would like to know about Gurudeva—the family man.

The annotated edition of *Jivansmriti* (Bengali original of *My Reminiscences*) which has been brought out some time ago, will be a great help in understanding the life and work of Gurudeva.

The following book has been issued under the Visvavidya Samgraha Series :—

Yudhottvara Banglar Krishi Silpa (Postwar Development of Agriculture and Industry in Bengal)—By Muhammad Kudrat-i-Khuda. Price annas eight only.

In this useful handbook the author discusses the intriguing question of whether Bengal can be industrialised. He answers the question in the affirmative and describes the various possibilities with references to actual facts and figures, Minerals like coal and iron come in for extensive treatment. Manufacture of by-products from coal, and of steel from iron is duly stressed upon. Supply of power for heavy as well as small industries and the possibilities of hydro-electricity in this connection, have been fully discussed. The author also deals with the question of improvement of agriculture in Bengal. He shows that by rotation of crops, use of improved manure and tools, by extensive irrigation and by bettering the lot of the peasant, more agricultural produce may be available to meet the growing demands of an ever-increasing population.

LIBRARY.*

By Rabindranath Tagore

If one could control the age-long tumult of the ocean in such a way that it would remain quiet like a child asleep, then that silent uproar could be compared to a library. Here language remains silent, the mighty wave stands still, the deathless lustre of the human soul is here **enchained** in black print in the prison house of paper. If of a sudden they were to rise in rebellion, break open the silence and make good their escape through the barrier of print ! As many a flood lie congealed in the hard snow in the heights of the Himalayas, so the library encompasses within its narrow limits the mighty torrents of the human soul.

Man has succeeded in imprisoning electricity within iron wires. Who could imagine that man would enclose sound within silence, and envelop the melody of music, the hopes of the human heart, the ecstasy of the awakened soul, and the divine voice of the heavens, within paper ! Who knew that he would imprison the past within the present, and span the fathomless sea of Time with the help of a mere book !

In the library we stand at the crossing of a thousand roads—some proceeding to the limitless sea, some ascending to the infinite heights and some descending to the furthest depths of the human heart. Let each of us take to our chosen path there will be no hindrance anywhere. It is as if man has encompassed his salvation within this narrow space.

If you put your ear to the conch-shell you hear the sound of the sea. Do you not listen to the heart-beats of the human soul when you are inside a library ? Here the living and the dead live as near neighbours. Here thesis and anti-thesis stand side by side as brothers. Here doubt and faith, quest and discovery brush shoulders against each other. Here the timeless and the temporal live together in patient and peaceful tolerance. None slights the other.

Human voice reaches us here after traversing many a river and sea and mountain. From far away comes the voice, from beyond many a century, and says, 'Come here, here we are singing the hymn to the birth of light !

All the sages of all the ages who had discovered the bourne of eternal life, who had sent forth their message to men, saying '*You are the children of the Immortal. Your place is in the heaven of bliss*' all of them are here. Their thousand prophetic voices are reverberating in the library in a thousand different tongues.

* Translated from the original Bengali by Sasadhar Banerjee—Ed.

RABINDRANATH IN JAVA*

By Sir Josiah Crosby, K.C.M.G., K.B.E., C.I.E.

Among distinguished visitors to Java in my day were Monsieur Georges Clemenceau and the well-known Indian poet, the late Dr. Rabindranath Tagore.

I had for long been an admirer of those works of Rabindranath Tagore which had been published in English and was familiar with most of them, so that it was with especial pleasure that I did my best to assist him by introducing him to the Governor-General and to other Dutch East Indian authorities, with a view to facilitating a tour which he desired to make through Java and Bali. Among the many functions which he attended was a dinner which I gave in his honour, followed by a reception, at which an address was read to him by Mr. Hardeman in his capacity of Director of Education. To this he replied with some interesting remarks bearing upon his own educational activities in India and upon his mission as a poet. I pleased him by telling him that, although I had only just met him in person, I had known him previously through his books, and in proof of what I was saying I was able to show him copies of them upon the shelves of my library. He was good enough to autograph my copy of his "Gitanjali" and, before returning to India, he presented to me the manuscript of the English translation which he had made of a poem composed by him in Bengali to celebrate his visit to Java. This poem, which is dated August 21, 1927, is entitled, "To Java from the Pilgrim from India," and begins with the lines :

"In a dim distant unrecorded age
we had met, thou and I,
When my speech became tangled in thine
and my life in thy life."

Dr. Rabindranath Tagore also sent to me afterwards from Santiniketan, the seat of the University founded by himself in Bengal, an advance printed copy of the translation of yet another of his poems composed in Java, and bearing the title "Boro-Budur." This copy was signed by the poet and sent to me in appreciation of what he was good enough to call my friendliness to him. I value highly these marks of appreciation from one of the greatest of modern poets. I saw Dr. Tagore for the last time on his return to Batavia from Bali, and I was interested to learn from one of his travelling companions that, in spite of much debasement, the Brahministic religion as still practised in Bali retains certain primitive characteristics which are no longer observable in India to-day. For example, images of the gods are not exhibited and each shrine is left empty, the presence of the god-king immanent but not actually portrayed, whilst the sole offering placed before the shrine may consist of a single flower. This custom, I was told, goes back to Vedic times.

* Extracts from an article by Sir Josiah, entitled *Java as I know It* and published in January, 1944 issue of the *Asiatic Review*.—Ed.

(Continued from page 156)

We extend our cordial welcome to Dr. Ajitbandhu Gupta, M. B., who has recently been appointed as Chief Medical Officer at Sriniketan

An experienced man in the field we hope Dr. Gupta will be equal to the heavy responsibilities of his post.

...

Our best thanks are due to Sm. Roma Sen who officiated for some time as Paridarsika of Sribhavana during Preeti Gupta's absence on leave. During the short time she was with us she endeared herself to her charges by her engaging qualities.

...

We have fallen in with the rest of the province in introducing a rationing scheme in the Santiniketan Samavaya Bhandar. For the present ration cards have been issued for regulating the supply of domestic coal, kerosene, sugar and salt. Shortage of coal still remains a serious problem.

...

The fourth and final issue of Vol. IX of the *Visva-Bharati Quarterly* made its much belated appearance this month. Shortage of paper and other attendant difficulties have interfered with the regular issuing of the journal.

The contents of the present number are : English rendering by Dr. Aniya Chakravarty of two poems from Gurudeva's *Akash Pradip* : an article on Eliot's use of symbolism by Paritosh Banerjee : a short life-sketch by Nolini Kanta Gupta of Blaise Pascal the

mathematician who later became a Christian mystic : Iqbal's Philosophy of Human Ego forms the subject of a learned essay by K. A. Hamid ; Kshitimohan Sen's scholarly article on Lochana Pandita's *Ragatarangini* is concluded in this issue ; some fundamental issues, relating to the state of mind which finds in poetry its most satisfactory means of expression, are dealt with by John O. Burt in his article on Realism and Poetry ; Bikrama Jit Hasrat contributes an interesting paper on the discussions of Dara Shikuh with Baba Lal—a Hindu mendicant ; how contemporaneity should be combined with historical sense in a happy proportion in order that significant poetry might be produced, is discussed in a very lucid style by Sunil Chandra Sarkar. Particular mention should be made of the three poems, by Michael Madhusudan Dutt, 'the first great name in modern Bengali poetry', which are translated from the original Bengali by Somnath Maitra. The translations will be read with a good deal of interest by non-Bengali readers. The review section contains notice of some of the most important contemporary publications. The attraction of the number is heightened by the reproduction in colour of two paintings—*Siva drinking halahal* by Nandalal Bose and *On the way to Konarak* by Ramkinkar Baij.

Vol. IX of the *Quarterly* is completed with this issue. Subscribers—old and new—intending to subscribe to the following volume should send in their subscription in advance before July, 1944.

...

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